THE STORY OF UDAYANA

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by

T. R. RAJAGOPALA AIYAR B.A.B.L.

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THE STORY OF UDAYANA

DR. U. V. SWAMINATHAIYER'S TAMIL PROSE WORK

Translated into English
by
T. R. RAJAGOPALA AIYAR B.A.B.L.

MAHAMAHOPADHYAYA
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DEDICATION

This translation is dedicated unto Sri N. Ragunathan

Who was for long Assistant Editor of the Madras Daily 'THE HINDU';

Who encouraged me to write;

Who is one of the foremost savants living;

Whom I have styled as a Trithaya Vedantin—a master in the three literatures of Sanskrit, Tamil and English;

Who weais his learning lightly like a flower, and humbly like a true scholar, and who is endowed with an invincible modesty withal;

Who has translated the BHAGAVATHAM and the RAMAYANAM from Sanskiit into English, the classical renderings of which will for ever remain associated with his name;

Whom it is my proud privilege to call a friend.

1–9–1982 T. R. R.

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PUBLISHER'S NOTE

The original prose work in Tamil 'Udayanan Charitra Churukkam'' was written by Dr. U. V. Swaminathaiyer and was prescribed for non-detailed study for college classes by the University of Madras. Even during the life time of Dr. U. V. S. Iyer, foreign scholars evinced keen interest in the study of Tamil Literature and in the present era, study of literatures of Tamil and Indian languages has grown to a great extent on an international level and the need for translating such works has arisen. With this object in view, Sıi T. R. Rajagopala Iyer has translated the original Tamil work in his own inimitable style and the readers will appreciate the immense interest he has taken in producing the translation.

The Library planned to publish the work long ago, but it was not possible to do so till now. Dr. Nagaswamy, Director of Archaeology, is helping the Library in all possible ways in publishing old manuscripts and collections of Dr. U.V.S. Iyer. The Library is thankful to the Govt. of India, Department of Culture, New Delhi for giving grants-in-aid periodically.

Mr. R. B. Chari of Bhavan's Journal, Bombay has been kind enough to give a foreward to this publcation and the Library is thankful to him.

Tiruvanmiyur,
Madras 600 041
19-2-1983

FOREWORD

(1) Lays of Wandering Ministrels

Bards and ministrels wandering from fairs to festivals were a recognised institution of the classical and medieval ages in many countries. They might depend solely on their wits and perhaps a lyre which they used to accompany them in their narrations. They might be troubadours highly skilled in music and lyrical poetry. They might even head a troupe with props and scenery. They might offer a repertoire during a festival in some big pilgrim centre or mela. One thing was certain. In a society which was not used to long journeys or travelling on holidays, they brought a fresh air of romance, of the outside world, of bygone ages and traditions.

(2) Recognised as Bhattas and Banas

These skilled artists were called Bhattas and Banas among other things. The itinerant actors, singers, storytellers, dancers and tumblers were welcome wherever they went. A code of honour guarded them and they travelled without let or hindrance even between kingdoms at war.

(3) Genre of tales

A genre of loosely strung tales took shape at the hands of these minstrels. Time, place and locally available talents they could draw upon set a limit on and gave shape to this literature. War and love often provided the theme. A young prince would be the common thread and his exploits, broken into convenient bits, would provide the theme for a night's entertainment. Capture and escape, war and siege, defeat and victory, distress and celebrations, were subjects that would appeal to any audience. They formed the normal background to these lays.

(4) Distinct from Ithihasas and Puranas

True to the tradition of morality plays, there always was a conscious attempt to tailor these well-tried sources of entertainment to the mores and ideals of the people. There was always a deliberate effort to inform and educate. Such lessons were conveyed *in situ*. There was no attempt to preach as such in this type of popular literature. It proved a foil to the more serious, didactic form of 'puranas and 'itihasas'.

(5) Provided Entertainment and Education

These tales, aiming at entertainment first and education next, took us to a world of romance, of youth and love, of friendship and loyalty, of mystery and adventure, long and dangerous travels, where finally all turned out well for the world. There was need for such a form of culture.

(6) Reference to them in 'Ratnavali' Drama

Typical of this was the Udayana and Vikramaditya cycles of stories. The early medieval play 'Ratnavali' has spelled out the ingredients of this literature.

> Sree Harsho Nipunah Kavih Parishadapi Yesha Gunagrahinee
> Lokay hari cha Vatsaraja-charitam naatye cha daksha vayam

> **Meaning:** Sri Harsha is a skilled poet, this audience is an appreciative one, the story is of the Vatsaraja and we are adepts on the dramatic art.

A skilled writer, an appreciative audience, an ever-popular cycle of stories, and a trained band of artists provided innocent pleasure for hundreds, of an evening or all through a festival.

(7) Story of Udayana popular throughout India

It is a measure of the integration of our culture that this cycle of stories located in Vatsadesa and Avanti, Kausambi and Ujjayini, Magadha and Kosala, got adapted and translated into Tamil so that they could be performed in the far south. They found a ready welcome. Otherwise, the ministrels would have starved. "Udayanan Kaadai' was quite popular among the Tamils. The world is the audience of the story-teller, the common people everywhere. There was no particularism.

(8) Similar Common Pattern runs in all cycles of Stories

It will not take long for anyone to see a pattern in 'Brihad Katha' or 'Kathasaritsagara', in the Udayana and Vikramaditya cycles, or the Jataka stories on which they were based. Love-lorn maidens and noble ladies, clashes between neighbouring kings, thrones lost and captured, adventures of young princes and intrepid merchants, wandering ascetics and recluses, magic casements opening on perilous seas forlorn, ships lost and sailors marooned, gloomy forests and strange rites, aie all there. They did not strain the imagination of a simple people who were keen only on a glimpse into ways of life and distant lands that were far removed from their prosaic daily lives. They had assembled only to be taken on such journeys, to forget their daily cares. They were ready to suspend disbelief for a while, to let their inagination and sympathy go with the bard.

(9) Valuable Bits of Imformation Supplied

What is of particular value to us are the nuggets of gold that lie interspersed in these narrations. We get flashes of a distant way of life. We hear of travels to lands across the sea. We get insights into Buddhist, Jaina and Sankhya outlooks and the ways they entered into the daily lives of people. We hear of traders, caravans and merchants' guilds. We come to know of different communities, the values they cherished, of divisions of the land and the life that flourished in them. A student of today will soon learn to appreciate these valuable bits of information.

(10) Ministrels en Rapport with Audiences

The art of narration holds an object lesson for all. These ministrels were expected to, and did, improvise; they had a genius for getting en rapport with their audience.

(11) Udayanan's Story Tamilified

The story here is of Udayana and it is located in the stretch of country between the Yamuna and the Narmada - the Malava-Avanti of old. But the descriptions of peoples and their lives in the present chronicle are of the Tamil territory. This has a special significance of its own for students of Tamil culture. The set descriptions conform to accepted canon. They may appear stereotyped to us, but really they are not. They conform closely to things seen and experienced by narrator and audience alike.

(12) Value of this English Translation

The real value of this scholarly translation lies in this feature. It brings before the reader three things: the art of the itinerant minstrel in holding his audience: the poetic form this art employed; and the ways of life of a bygone age in one part of our country. The reader is grateful to Sri T.R.Rajagopala Aiyar for providing such an occasion. It is much more than the Udayanan story. It is the story of a people who lived a life rich in imagination and generosity.

(13) Cross fertilisation in Tamil Culture

The Tamil culture of those distant days was fully ready to welcome all influences from the outside. The earlier Vedic tradition had been absorbed and made part of the Tamil way of life. Then came the Buddhist and Jain waves. Tamil was as ever hospitable and proceeded to build on these foundations as well. 'Silappadikaram', 'Manimekhalai' and 'Kundalakesi' on the one hand, and 'Jeevaka Chintamani' and 'Udayanan Kaadhai' on the other, are the treasures that this cross-fertilisation has bequeathed us.

(14) Tamil Thatha's Story of Udayana

The veteran scholar, U.V.Swaminatha Aiyar, played a great role in rescuing these works from obscurity, and often providing scholarly editions based on palm leaf manuscripts. 'Udayanan Kaadai' was part of the legacy from a revered figure austere in his simplicity, and profound in his grasp of a bygone age in Tamil literature. A faithful English translation makes it possible for this work to reach a wider audience now. These 'Sahridayas' will recall the memory of a great savant who was known as the grand old man of Tamil. They will remain equally grateful to another devoted student, Sri Rajagopala Aiyar, whose long and fruitful life has been spent in the study of three muses Sanskrit, Tamil and English.

Munshi Bhavan
Bombay
1-2-1983

R. B. CHARI

PREFACE

1. The epic called the 'Perunkathai' or the 'Great Story' was composed many centuries ago in Tamil Ahaval Paa or blank metre. I published it with a summary thereof, which I have now brought out as a separate book at the request of some readers.

2. Readers will find the entire lifestory of Udayanan, the son of Sathaneekan, King of Kausambi who belonged to the Kuru race, set forth herein in great detail from his birth down to the date of his renunciation.

3. A study of this book will furnish an excellent key to learn about the ancient methods of monarchical government, the geographical location and administration of the several regions; many of the secret mysteries of the arts like sculpture and architecture, and many other rare and great matters hitherto unknown.

4. Regarding the thread of this story, though it was prevalent in Sanskrit in many books, it was redacted in the Brihat Katha in the Paisacha dialect by the great poet named Gunadyar; basing himself on that original, Dhur Vineethan, King of Kanga Nadu, wrote a derivative work in Sanskrit; it is the opinion of some scholars that this Sanskrit work should have been the original source for the Tamil Perunkathai composed by Kongu Velir.

5. This book consists of six chapters, the Unchai Kandam, the Ilavana Kandam, the Magadha Kandam, the Vadhdhava Kandam, the Naravana Kandam and the Thuravu Kandam. In order that readers may relish to some extent the sweetness of the original, I have extracted a few quotations from the epic poem.

6. Since, in the extant handwritten manuscripts, the early portion of the Magadham and the entire Thuravu Kandam are

missing, I have culled the portions of the story from the 'Udithodaya Kavyam' and other works and pieced them into a full one herein.

7. I have appended two appendices, the first giving the meaning of rare and difficult words, and a glossary of proper nouns occurring in the work.

V. SWAMINATHAIYER
(1924)

PREFACE BY TRANSLATOR

Brihath Katha the greatest collection of stories

Which is the greatest collection of stories in the world? As things stand at present, the answer will be, the 'Arabian Nights'. On account of good translations in the European languages, good editing, publicity and propoganda these tales from the Arabic have stolen a march which is not their due. But really, the credit must be given to that collection which goes under the title of the Brihath Katha in Sanskrit. The history of the work itself reads like a tale. One Gunadya who lived about 78 A.D. in the court of King Satavahana, is stated to have thought of writing the lives of seven Vidyadhara emperors. He lived in the mountain regions of the Vindhyas where the Paisachi dialect of Sanskrit was spoken. He seems to have been a daring innovator and is credited with having finished his work entirely in that regional dialect, but the gamble did not pay off, for that dialect died in its child-pangs and never got off in its struggle for survival. The king who was a puritan Sanskritist would not even condescend to hear Gunadya's work, whereupon the poet is stated to have resorted to the mountains and read his tales to the Paisachas, identified mistakenly with the aerial demons who infested the mountain slopes. Unlike the king, these auditors heard these tales with rapt attention, and when at the end of each tale Gunadya consigned the manuscripts to the flames, they wept in sorrow. The author finished his reading of the remaining seventh tale of Naravana Dhathan the son of Udayanan, when two students of the poet intervened and begged him not to burn that also but hand it over to them. They went to the king and reported what had happened. The king repented and heard the remaining tale and was greatly affected, but the king-critic proved too true a prophet, for the deadweight which haunted it at its inception, sank it finally at the end. Except for the name ascribed to Gunadya as the prince of storytellers and his work the Brihath Katha being the 'Great Tale' lite-

rally, nothing remains historically either of the poet or his work; they are lost to us for ever; not only that, but the curse of Khilathvam—fragmentation has pursued its later Avathar into Tamil-the epic Perunkathai has lost many portions of its beginning and the end.

The story in Sanskrit

Then one king Dhurvineetha (510 to 580) seems to have been the earliest to translate the original Brihath Katha from its garb in the Paisachi dialect into the popular classical Sanskrit, but that work is not extant. However that great Redactor in Excelsis, Kshmendra of Kashmir, after his two great Manjaris or summaries of the two Ithihasas of the Ramayana and the Maha Bharatham, took up the Brihath Katha as his third adaptation in 1030 A.D. Fidelity, accuracy and authenticity are the hall-marks of Kshmendra's works. But the best version is by Soma Deva in his Katha Sarit Sagaram of which N. Raghunathan says: "Indian writers have been too much under the influence of the later artificial 'Kavya' to give Somadeva his just due. They have implicitly treated him as no more and no less than a good teller of tales. But I have no hesitation in saying that he is undoubtedly a great poet, a Mahakavi". (Somadeva's Subasitas in Vol.2, Proceedings of All-India Oriental Conference 21st Session at Srinagar in October 1961).

Story, the source of many tales

In the Tamil epic, a sage prophesies of the hero thus: 'Since he was born when the orb of light the Sun spilleth over with its own glory and driveth away the enveloping darkness of the night, I designate him even as Udayanan; I foresee and prophesy that he will be the hero of hundreds of tales; further he will be the fount and source of all the chronicles of the kings who rule over this firm-stablished terrain of the earth'. The augury has proved true. The works in connection with this tale of tales in the languages of India and of the west, are innumerable indeed. In Sanskrit, the dramatist Bhasa has based some of his dramas on the Brihath Katha, while the tale of Mananeeka has been utilised by Kalidasa and Harsha.

Perum Kathai the Tamil epic

It is scarcely to be wondered that next to the two great Ithihasas, the highly romantic tale of Udayanan was the secular story which

became highly popular. Kalidasa in his famous lyric of the Megha Dhootha asks the cloud-messenger: "Fail not to traverse the Avanthi region and visit the capital city of Ujjain, though it may involve some detour to you, for all along the way in the villages live old men, born story-tellers, adepts in expatiating on the entrancing legend of Udayana". The story was a Saivite one in North India and in its Sanskrit garb. The Jains were a force in the south in the Tamil Nadu in the arts and literature. When the gifted king Kongu Velir, who lived at Vijaya Mangalam in the Kongu Nadu, looked about for a fit theme to exercise his genius for poesy, the Brihath Katha of Udayanan lay untapped, and he promptly took it up and wrought his Perum Kathai, the Great Story, as an epic in the Nilai Mandila Asiriappa blank metre. The Tamils have a natural genius for the massive, as evidenced by their temples with the Gopurams, and had the Perum Kathai remained whole and entire, it would assuredly have been reckoned as a glory, not only to Tamil but to the epic literature of the world.

Two outstanding characters

The epic is rich in a gallery of striking men and women, who speak and act in ways appropriate to them. Next only to the hero, what a figure is Yuhi! a fit compeer to be placed besides Chanakya and Salankayana. Note there is nothing of the pejorative or Machiavellian in these great ministers of state in India who deserve the Biblical commendation of: 'And such should be the councillors of kings'. One question arises in the minds of all readers: 'The emperor of Ujjain Brichchodanan had fallen in love with Udayanan and was about to marry his daughter Vasavadatta to the hero; why did Yuhi baulk at it? Why should he to all appearances, needlessly protract and complicate matters further by his Pratigna or vow?' Since the interest of the whole story turns upon this, the answer to it is as follows: (a) Yuhi felt that Udayanan had been humiliated by a trick which was not worthy of a great king like Brichchodanan, and he wanted to teach him a lesson. Two could play at the game and Yuhi was a greater player. (b) If Udayanan was married to Vasavadatta in the natural course of events, he would be taken for granted and willy-nilly become a dependant of his father-in-law. The elopement by him would set him free and make him independant and raise him to the status of an emperor in his own right. Udayanan and Yuhi have passed into language as a bye-word

for inseparable friends, like Damon and Pythias in Greek. Yuhi has become a byeword for one who makes a tremendous and impossible vow, but who by dint of his genius for calculation and stratagem, successfully carries it through.

Vasavadatta

What is one to say about Vasavadatta, except to the list of the traditional Panchakanyas of Ahalya Tara Mandodhari Sita and Draupadi, whose names should be named as the first thing in the morning, that of Vasavadatta should be added and the tag should read as Shadkanyah Smrithah! In the beginning, the love of Vasavadatta and Udayanan though romantic is selfish and rather unedifying. Both had to break the trammels of the cocoon they had woven round themselves, and lose themselves, before they could play on the broader stage of life. The silken bonds of love which vasavadatta had cast over Udayanan had to be ruthlessly cut; she had to agree to the conspiracy of the spread of the false rumour of her death and to live away from her husband; when circumstances made him take three more wives she had to adjust herself to play the role of the senior queen and to live with them. The story of the third wife Virisikha is in a sense the counterpart of the eerie one of Rishyasringa in the Ramayana, and has got the effect of sanctifying and elevating the otherwise earthy loves of Udayanan. In para 21 of the Vadhdhava Kanda occurs a revealing passage. Vasavadatta hears that Udayanan fondled and sent away his second wife Padmavathi, and she feels a bit jealous and piqued. Udayanan tries to pacify her by saying that he married Padmavathi because she looked so much like Vasavadatta, but she would not brook any one to be compared to herself. She asks him what she found in herself and he replies with a Shakespearean touch which makes him the representative of all lovers: "You were the only 'she' to me, you awoke the sacred mystery of love and represented womanhood to me"; no finer and higher tribute can be paid by man to woman. And that superb incident when Vasavadatta comes when Udayanan is asleep, and plays on the Godapathy Veena, and her lover takes it that she has literally walked into his life again; or when later on she and Yuhi come as if revived by the Manthra Sakthi of the sage; poetic imagination has not touched greater heights in the literature of the world.

Merits of the Perum Kathai

(1) The Tamil epic of the Perum Kathai has come down to us like some vast torso of a master-sculptor, but even in its present form the first thing that strikes us is that it bears the hall-marks of a great epic. It is unnecessary to dilate further upon this than except to remark that all along it has been considered as a classic epic. (2). The story is highly romantic, and full of adventure, love, and intrigues.. The epic conjures up the vision of Udayanan with a certain kind of divine madness for elephants, for his Veena Godapathy, and for his beloved Vasavadatta. In his poem 'Melampus', Meredith describes of 'how with love exceeding that physician walked among animals, and read them as a scholar reads a book. Him Phoebus (the Sun God) showered wisdom, and gave him a lyre, by playing on which he could control creation'. In the Perum Kathai, Brahmasundara Munivar presents the heavenly veena of Godapathy given to him by Indra, and by mastering it, Udayana understood the soul of music. Each animal can be controlled by learning the Mantra relating to it; Nala and Nakula learnt the Asva Hridyam spell; Udayanan learnt the Gaja Hridyam Mantra. The story of Udayanan is unique in world literature as being the saga on elephants. His connection with these lordly pachyderms, almost human in their intelligence, is ushered by a mysterious one which claims in his dream, to be of divine origin. Unwittingly, he broke one of the conditions stipulated for and it disappeared. Distraught, he wandered alone, seeking for it. Udayanan had stopped the payment of tribute to Brichchodanan, the Suzerain lord of Ujjain. Advised that he could not win over his refractory vassal in a fair fight, the overlord planted a Trojan fake mechanical elephant, and the Gaja or elephant-phile hero walked into the trap, got overpowered and was cast into prison. Udayana touched the lowest depth in his fortune at this point.

Nalagiri retrieves

However the indefatigable Yuhi contrived to intoxicate Nalagiri the king's state-elephant, made it run amok and pose a threat to Ujjain, he correctly anticipated that none but Udayanan could pacify and bring it under control. Brichchodanan had perforce to set Udayanan free and beseech him to tame his animal, which he accomplished.

The confrontation between the two kings

The emperor wanted to receive Udayanan right royally and thank him for his great services. This confrontation between these two imperial spirits is the point with which the extant Tamil epic begins, Udayanan sitting towering on the neck of the stately Nalagiri with Ankusam (or elephant goad and hook) in hand, and Brichchodanan on his throne in the tiger-faced balcony; it is like Dasaratha beholding Rama coming on his chariot in the opening of Valmiki's Ayodhya Kandam, or Homer's description of the coming of Helen on the ramparts of Troy-- an unforgettable pen-picture.

Udayana and Vasavadatta behold one another and fall in love

"And Brichchodana asked Udayanan the reason for this sudden fit of change in the nature of his state-elephant Nalagiri, and lo! when the latter lifted his head to reply, his eyes lighted on Vasavadata the fair daughter of the king, who was standing in the midst of the womenfolk. And Udayanan and Vasavadatta mutually drank in the features of one another; and like two elephants male and female meeting together, and in utter disregard of their drivers, gazing at one another in delight, they stood entranced oblivious of the world, and each passed into the heart of the other and abided there"-Note again a figure of speech comparing the lovers to elephants.

Elopement on Bhadrapathy

Next follows the incredible flight - the word tramp would be a misnomer - by the she-elephant Bhadrapathy, bearing the hero and heroine on its back, and its duty done, dropping down dead by sheer fatigue and strain. And as in the case of Jatayu the eagle, we feel that Rama did the right thing in performing its obsequies, we approve that Udayanan did right in performing the after-rites of the noble animal. An elephant, like Plato's original idea, had emerged at first as the Divine Elephant; the last in the series had taken Udayanan to sage DharmaVira who instructed him to attain the Summum Bonum.

Story of a back-sliding soul saved by his friends

Next the story is noteworthy for not giving prominence to the personal bravery and exploits of the hero but rather for his other qualities of head and heart. It is not the tale of one not too bright and good, but of a back-sliding soul. Udayanan had suffered much, but he had obtained in Vasavadatta a woman of his heart's desire and

he sank into uxoriousness. Valluvar condemns this vice in his Kural: "Men who are excessively fond of their wives will not achieve anything great here on earth, or for the world hereafter; this evil of uxoriousness is a vice, which men bent on achieving great deeds dread as a weakness on their manliness, and try to eschew". (Kural 91 - 901) - "Advancement and prosperity will accompany only that man who relies on his own manliness; if forsaking manliness, a man should succumb to womanliness and turn uxorious, it will bring shame not only to him but to all mankind". (Kural 91-902). "Those who succumb to the charms of their wives, will prove of no service either to their own friends and relations, or to their own lives' (kural 91-908). Udayanan was a hero born to love and be loved. Man has to gain the fourfold Purusharthas of Dharma, Artha, Kama and Moksha, if he deserves to be called a man. But Udayanan had 'sunk into the mire of Kama or Love' and was likely to lose his soul. Fortunately he had friends. "What is more difficult to form and maintain than friendship? What greater security and protection exists for a man than it? (Kural 79-781). Friendship is not meant socially to spend time pleasantly and in laughter, but when a friend fails in his duty or transgresses in his conduct, to curb him sternly and bring him back to right ways".(79-784). "What is friendship? It is that which turneth a friend from ways that ruin, and fixes and maintains him in courses that are just and steadfast, and when he falleth on evil days, shareth his troubles" (Kural 79-787). Apart from the Ithihasas, we know of no more glowing saga of friendship than this Brihath Katha. Udayanan had four friends whose names deserve to be engraved in letters of gold in the annals of friends-Yuhi, Urumannuva, Idavakan and Vayanthakan. In order to save Udayanan from himself, they conceived the idea of spreading the false rumour of the deaths of Yuhi and Vasavadatta. It was a delicate and dangerous operation, but the epic is the narration of their triumphant success. They may aptly be called the Great Quartette, the Four Great Bowmen who were not pitched against the intrigues of a cardinal Richelieu or a cardinal Mazarin as in the famous novels of Dumas "The Three Musketeers" and 'Twenty years after', but played for higher stakes; they redeemed Udayanan, and shaped and moulded him into a world-hero.

Other Merits: Monarchy at its best

Gibbon has stated that the world enjoyed its best speu of peace

and happiness during the reign of the Roman Antonine emperors. The gallery of the kings in the Perum Kathai is an impressive one. Monarchy in India seems to have been at its best during this period. Rules of warfare were highly Dharmic and humane, quite a contrast to those in Homer's epics, where pitiless sternness was counted as one of the virtues of a hero. Free and open debates were held in the courts of kings and public places on the merits of the several religions and the ethics they preached, a practice which conduced to that absolute toleration for which India is justly famous. It tended also to a more liberal outlook in morals which rendered possible the slurring over the lapse in the early life of the Brahmin woman who flowered in later life as a preacher of morals and the Sankhya Matron.

Equality of sexes

One of the most pleasing features of the age is the absolute equality of the sexes. Women were highly honoured and respected and were employed in highly delicate and responsible posts like that of ambassadors.

First epic to adumbrate welfare state

The Perum Kathai is the first epic to take note of social ills and to adumbrate the concept of a Welfare State. Poets hide social questions under the carpet as unmentionables, or erect imaginary Utopias to solve them. Great is Udayanan, but greater is he as the practical author who conceived of a Welfare State and worked it out.

The Tamil epic and its prose version

Derivative works generally tend to be but second-hand translations of the originals. There are two notable exceptions however in Tamil- the Ramayana by Kamban and the Perum Kathai by Kongu Velir. Both the authors gave an entirely Tamil orientation to their works and stamped them with their own personalities, with the result that the derivative works rank almost like their great originals; the Perum Kathai of Kongu Velir is as good as the Brihath Katha in Sanskrit. But unfortunately the curse of fragmentation struck it. U.V. Swaminatha Aiyar, the great Tamil Thatha or Grandfather, rescued it from the utter oblivion which threatened it, by publishing what remained of it. Piecing the story from the epic

and the other Jain sources in Tamil and elsewhere, he wrote a connected 'Udayana Charitham'. My friend the late T.C. Srinivasa Aiyangar (Advocate of the Madurai Bar and President of the Madurai Tamil Sangam) used to commend it as the best prose work in Tamil. Since it narrates the story of Udayanan as a continuous whole in its Tamil version of kongu Velir's great epic of the Perum Kathai, I have translated it into English for the benefit of readers.

T. R. RAJAGOPALA AIYAR

The Story of Udayana

CHAPTER - I

UNCHAI KANDAM

Motto

1. With a tale, forsooth, he cometh unto you:
With a tale which holdeth children from play,
And old men from the chimney corner.
(Sir Philip Sydney; The Defence of Poesy)

2. Though thy path who have started due north for Mount Kailas should involve a deflection towards the west, fail not to become acquainted with the tall buildings in Ujjaini. For lit by the flashes of thy lightnings, the lovely eyes of the women of that city will throb, and open wide with just a touch of fear and wonder, and if you fail to feast your eyes on this delectable sight, your eyes would veritably have been cheated.
(Kalidasa's Megha Dhutham – Verse 28)

Following the trail indicated by me already, go through the villages of the Avanthi region, where linger aged, born storytellers adept in expounding the enthralling tale of Udayana the Great, and then reach the capital city of Ujjaini, surnamed Visala, rich in the opulence of Sri, the Goddess of Wealth, which veritably looks like a piece of heaven fallen from on high, meet habitation for those who were desirous of it, but whose merits are over and have been born on earth to taste the remainder of their good deeds. (Ibid. Verse 31).

3. Let him be named as Udayana even, since he will be the hero of a hundred tales; and the fount and source of all the chronicles of the kings who rule over this firm-stabilised earth; and

since he was born when the orb of the Sun overspilling with its own glory arose and drove away the enveloping darkness of the night. (Perunkathai 2.11 : 79 to 83).

(1) King Sathanika and his wife Mrigapathy

In Jambu Dwipa, south of Sudarsana mountain, lies Bharatha Varsha (or India); therein, in the region called Dharma Kanda (or Arya Kanda), the country called Vaddhava Nadu (or that of the Vatsa Desa) had Kausambi as its capital; it was ruled by king Sathanika, a descendent of the Kurus who had wedded Mrigapathy, daughter of Chetaka, who was king of Vaisali, Lord of Yeaurs (Hehayas); both led a happy married life. Sathanika had all kingly qualities; his ministers and attendants and his subjects led a happy life under his benign rule. Some years passed in this wise.

(2) Chetaka renounces and Vikran succeeds

On an autumn day, King Chetaka watched the clouds appearing and fleeting away and he was struck by a sense of the vanity and evanescence of all things and he began to hate his rulership like poison. He had ten sons and he called the eldest, Dhanamitra and told him: 'I propose to renounce and leave the world and betake to perform penance. Take over the burden of rulership and relieve me.' But, his son refused saying: 'Nay, I too propose to perform penance,' and thereupon he privately called the next eight sons, and they also did not agree, advancing the same reason. Then, he called his tenth son, Vikran, and after much expostulation, transferred his kingship over to him, sought and took refuge under a guru, Muni Sridhara, who was leading the life of a penitent at Alanganam on the slopes of Mount Vipula, got spiritual instruction and engaged himself in penance.

(3) Birth of Hero Udayana

Vikran got upset and dejected by the parting from his father and brethren and he duly sent message to his sister, Mrigapathy, and her husband, Sathanika, of what had happened, but he carried on dutifully with administration of the kingdom which devolved on him. On hearing the news, Sathanika wondered; Mrigapathy felt great distress and swooned at first, but being much comforted by her husband, she consoled herself to some extent; the couple thus passed some days. After some time, Mrigapathy got pregnant

and it chanced that a holy person entered her womb and quickened it. And the king, her husband, with consideration, anticipated the whims and cravings of a woman enceinte by getting and providing her with the things she longed for and taking her to the resorts she wished to visit and thus he tided successfully over the difficult period of pregnancy. One day, the queen took the whim of celebrating the day as all-red day. She had the open moonlit verandah on which she slept dyed with vermilion and other red pigments decked herself and her attendants with red clothes, red flowers and red ornaments; and drawing a red blanket on herself, she slept soundly on her cot under the open sky. At that time, a sarabha bird (roc or Garuda) of fabulous might flew over her; it mistook her for a piece of meat with blood upon it and picked her up along with the cot and gently alighted on the mountain slopes of Vipulagiri near the Ashram where Chetaka Muni resided, but when it thought of pecking at and devouring its prey, Mrigapathy woke up. The bird then discovered its mistake and thought: 'Lo! this is no meat, but a woman,' rose up and flew away. On her part, Mrigapathy looked around and finding herself in strange surroundings began to bemaon her lot. Due to fear and being conveyed through the sky, the pangs of childbirth set in and at dawn, when the glorious divine Sun lit the quarters and all the planets and constellations stood in a beatific position, she was delivered of a male offspring.

"When like unto the Sun orbing from out the sea
The golden babe issued forth from the womb
The mother was rid of and forgot all her travails.
(Jeevaka Chintamani – L. 304)

Immediately, the fond mother picked up her babe and caressed it, but recollecting her forlorn condition, she began to weep and complain. Chetaka Muni just then passed that way for his morning bath and ablutions, when his ears heard the sounds of a woman's voice. Not only did he recognise his daughter at once, but all that had happened flashed on his mind due to the power of his penance. He consoled his daughter, led her with the child to his hut, and afforded her warm refuge and protection. Mrigapathy too recognised her father and felt greatly relieved. Then, Chetaka Muni entrusted mother and child to the care of Brahmasundara Munivar and his wife; the Muni was the leader of a host of great

sages and led a life of austerity and vows; his wife, Paramasundari was of spotless chastity. Under their fostering care, Mrigapathy had little cause for anxiety.

(4) Name of Udayana conferred and he grows along with Yuhi

Chetaka Muni performed the Nama samskara declaring and foretelling the future thus: "The child will turn out to be a hero; he will be the source of many a legend and inaugurate future romances of kings on earth; since he first saw the light of day when the orb that drives darkness away lit the heavens, let him be named as Udayana". (2–11: 79-83). And thus was Udayana born, named and grew up like the crescent moon. At about the same time, a son was born to Brahmasundara and Paramasundari who was named Yuhi. Both the boys grew up together and became great friends. They learned under the two sages all the kingly exercises, and due to their innate quickness of intelligence, and studious industry, they excelled in all learning and the arts. The Muni commended their proficiency and blessed them.

(5) Brahmasundara initiates Udayana into a mantra, hands over a magic veena and entrusts Yuhi to his charge

After some time, on a certain day, Brahmasundara Muni initiated Udayana into a Mantra which would tame the rage of elephants and bring them under his control and obedience. He also taught him the art of music and started him on handling a veena called 'Godapadi' gifted to him by Indra, the King of Gods, on hearing which elephants and other animals would pass under his control. And, Udayana attained such mastery over the instrument that the elephants and other animals of the wilds and the birds of the air were entranced by his notes and did his bidding, seeing which Brahmasundara was struck with wonder; he handed over the Veena to his pupil saying: "I gift this instrument to you as your own. May you become perfect master of it! My blessings on you! Further, I entrust my son Yuhi to you. Hereafter, he is entirely your charge."

> 'For even those who have renounced everything
> Renounce not the love of their children'. (Proverb)

From that day onwards, Udayana bound Yuhi to himself as his very lifebreath and the two became inseparable companions.

(6) The Divine Elephant

One day, Udayana went into the forests. He beheld there a lordly elephant in the midst of a large herd, whose might was that of ten thousands of his tribe. Struck with amaze, Udayana thought over the elephant Mantra and began playing on his 'Godapady' Veena. Hearing the notes, the animal drew near, caressed him fondly and did as he was bid. Sensing its obedient plight, Udayana got astride it and drove it to his residence where it took up its abode, became his inseparable companion; and did his bidding. After some time, the elephant appeared in his dream one day and stipulated three conditions: 'None but you should mount on me; I should not be bound by leather thongs; you should not eat first before me; if you break any of these conditions, I will abandon you.' Hearing these injunctions, Udayana got up and strictly observed them; the divine elephant, on its part, kept him company and served him in all ways.

(7) Vikran makes Udayana king of Vaisali

In this posture of affairs, Vikran, who has no great love for his kingship and had no issue of his own, wanted to renounce but felt troubled in mind about the succession. He approached his father Chetaka Muni, apprised him of his intention to abdicate and sat listening to his exposition of moral and spiritual truths. Udayana entered the concourse, and struck by his mien and appearance, Vikran asked 'Who is he?'. The Muni replied: 'He is the son of King Sathanika descended of the royal race of the Kurus and your sister Mrigapathy. Fate impelled her and she was delivered of him here. He has heard the things to be heard and learnt what is to be learnt. I intend acquainting him with his parentage and the circumstances attending his birth and sending him to his father at Kausambi'. Vikran was delighted to hear this and he begged his father and sister: "If you will entrust Udayana to me, I shall hand over the lordship over the Yeaurs to him, crown him king, turn ascetic and betake to penance". They agreed and he took Udayana, his mother, and Yuhi to Vaisali, introduced him to his council of ministers and the captains of his army, obtained their concurrence, transferred his rulership to his nephew, turned penitent and left for a hermitage.

(8) The divine elephant follows Udayana to Vaisali

The divine elephant mentioned above followed Udayana to Vaisali; it implicitly carried out his orders and it heard the music of his stringed instrument and delighted in it.

(9) Udayana's rulership of Vaisali

Thereupon Udayana made Yuhi his Chief Minister and administered Vaisali. Thanks to his inherent prowess, the advice of Yuhi and the might of the divine elephant, Udayana put down his foes and expanded the frontiers of his kingdom.

(10) Udayana succeeds his father as ruler of Kausambi

To revert to Sathanika; he was stunned by the disappearance of his wife who was sleeping in the open verandah; he could discover no reason for it. He sent his men in all directions in search of her and spent his time in such endeavours. One day he chanced to meet one Suvrutha Muni who had knowledge of the three times, past, present and future and stated his case before him. That sage told him in detail all that had transpired from the carrying off of Mrigapathy by the sarabha bird, down to the present rulership of Vaisali by his son; he also forecast the future of Sathanika. The latter immediately started for Vaisali, met his wife and praised the qualities of her head and heart. She introudced him to their son who welcomed him and compelled him to stay with him for some time. Finally, he took leave of his son, leaving him to rule over Vaisali and set forth towards his own kingdom of Kausambi. Thereafter, Mrigapathy bore two sons to him named Pingala and Kataka, who became accomplished and learned. Udayana used to visit his parents at Kausambi, spend some time with them and then return. Some years passed in this manner, at the end of which Sathanika conceived an aversion for his kingship and a desire to turn ascetic. Thereupon, he sent for Udayana, handed over his kingdom to him and retired to the forests to practise penance.

(11) Udayana becomes famous

Thereafter, Udayana took up his residence permanently at Kausambi and administered both his kingdoms admirably from there for a short while, but later on, he deputed Yuhi to administer Vaisali and confined his personal care to his paternal kingdom.

Apart from Yuhi, he had three other counsellors in Vayanthaka, Urumannuva and Idavakan who were well-versed and like his very life-breath. They and some companions rendered all sorts of dutiful service to him. Further, the divine elephant mentioned already continued serving him. Then Udayana effectively put down all his enemies, overran their territories and was recognised as an overlord and suzerain. His name and fame spread far and wide as one learned and well-versed, intrepid and valorous, and a virtuous and able administrator.

(12) Yaksha becomes friend

On a certain day, Udayana went ahunting unaccompanied by his army and the divine elephant, but attended by Urumannuva and a few select friends alone. He and his band felt tired and thirsty. They resorted to the shade of a Puvarasa tree openly expressing their hope and prayed: "Sure needs there must be some Sylvan god informing and quickening the forest; let him be gracious and take pity on us and kindly relieve our distress." No sooner did they give expression to this thought than there stood a fair youth before them; he was also in spotless white and had a coloured scarf slung on his shoulders; he wore a warrior's shorts with a girdle; his chest was pasted with fragrant sandal; his sheen was lustrous; a glittering necklace hung on his neck; a chaplet of Sengaluneer flowers wreathed his head; his eyes looked charming and attractive like the petal of a thousand whorled lotus. He asked them: 'Who are you that appear so distressed? What ails you?" They then told him of their pangs of thirst; he immediately procured cool and sweet water for them and relieved their distress. Then he proceeded to withdraw without any requital, whereupon they stopped him avowing their gratitude and made a fresh request to him stating: "Kindly inform us of your identity for, if, perchance, we fall into similar difficulties in future, we hope to call upon you and obtain relief." He said, "I am an attendant of Kubera, Nanjuka by name. Take me to be a fast friend of yours hereafter and you have simply to think of me when I will appear and help you. The mantra invoking me is this." Then he initiated Urumannuva into the spell and left. Commending his unlooked for help, they returned home.

(13) Divine elephant disappears

Later on, Udayana attended a performance in the dancehall and sat entranced long by the trip of twinkling feet and the melodious voices. He arose feeling hungry and forgetting his stipulation of feeding his elephant first, he ate before. The elephant felt his transgression immediately and thinking that it was due to the lack of Punyam or merit which he had acquired, disappeared.

When next Udayana strung his Godapadi and the elephant did not respond by coming in to hear, he realised his mistake and repented. He sent his servants to search for it everywhere but in vain. In despair, he set forth personally, instrument in hand, and wandered through the jungles, if perchance he might come across it.

(14) Brichchodana emperor of Ujjaini and his family

Ujjaini was the capital of Avanthi State which was governed by Brichchodana (in Tamil, 'Pradhyothana' in Sanskrit). He was a powerful emperor to whom many tributary kings paid tribute. He had ten thousand wives of whom Padmakarika was the foremost queen who bore a daughter named Vasavadatta, since she was born due to the grace of Vasava (Indra), the king of the gods; the maid was fair beyond all comparison.

Her locks were black and curled like the river sand;
Like the whirl of the river too circled her navel deep;
Like the arched bow bent her brows;
Like the keen arrow tipt with red glowed her long eyes;
Her forehead gleamed like the crescent moon;
Like the moon at its full beamed her face;
Her talk was sweet like the parrot's cooing notes;
Red like the parrot's mouth rubied her nails;
Rounded like bamboo stem tapered her shoulders soft;
Like pearls in bamboo shone her teeth in her smiles;
Her fingers bloomed like the Kanthal buds;
Like the Kanthal sheath too curved her bangled wrists.
(4.11 : 61–79)

She excelled in all ways. Brichchodana had a large number of sons and daughters by his numerous wives. Among his sons three, Balaka, Balakumara and Gopala excelled. He had a State

elephant called Nalagiri, which was exceedingly strong and lordly. His counsellors numbered ten thousand.

(15) Brichchodana plans to capture Udayana

That emperor one day enquired of his accountants, "Have all the feudatory kings paid in their due tributes?" They informed him: "The kings of the Vadhdhava Nadu and of Vaisali have not paid in their customary dues". The suzerain thereupon looked at his ministers and asked, "What is the reason for their delay in payment?' The kings must be made captives and interrogated about their default.'' Thereupon Salankhayana, who was chief among them and wise in learning and statecraft, spoke thus: 'Udayana has got the help of a divine elephant and powerful ministers at present, and he cannot be overcome. Yuhi is the king of Vaisali; he is the friend of Udayana; he cannot also be overcome. Our first step should be to see that Udayana and Yuhi do not combine together. If we despatch an army comprising the four divisions of chariots, elephants, horses and footsoldiers and a picked body of warriors, first against Vaisali, Yuhi will get involved in repulsing that attack; he cannot then go to help Udayana. Though Udayana has all natural advantages, he is now bereft of his divine elephant and a lonely wanderer in the woods, Yaazh (In Tamil – Veena) in hand, in search of his animal. For that reason and since Yuhi cannot come to the aid of his friend, this is the most opportune moment for us to seize Udayana. The proper strategem is to fashion a false elephant, decoy Udayana thereby and capture him." Approving of this scheme, Brichchodana sent a force led by good captains against Vaisali. He had a huge elephant fashioned out of lac and wood which moved by mechanism; ninetysix warriors hid in its belly; handy weapons were stored inside its truck and legs; further, Salankhayana and a general led an army of 16,000 comprising the fourfold division.

(16) War between the army and Yuhi

The army against Vaisali surrounded Vaisali and a great fight ensued between it and Yuhi and his forces.

(17) Udayana made captive

The mechanical elephant which appeared like a dark raincloud was moved about in the forests where Udayana wandered

about in search of his divine animal, and made to trumpet aloud; Salankhayana followed it secretly with a troop. That false errant imitation acted as if it was a real pachyderm. The huntsmen of the forest took it to be the divine one lost by Udayana and gladly informed him of the news; he was overjoyed to hear it, amply rewarded them, and hastened with his magic instrument in hand. A bird of ill-omen, the Vayavan, screamed warning him of an opposing enemy troop, and other ill-omens boded no good for him. Vayanthakan who accompanied him tried to stop his venture, but Udayana brushed all of them away, hastened to the woods and under the mistaken belief that it was verily his lost pet, exulted as the mythical Chataka bird does on beholding the full moon. Fearing lest the animal may be scared, he stayed his army far away, and solitarily drew near, playing a Raga on his Yaazh, potent to charm elephants. The creature appeared entranced, drew near and stood before him. On his part, Udayana felt overjoyed and forgot himself. At that instant, the soldiers inside loosened the trapdoors and surrounded him shouting harsh words 'Lo! he is now in our hands; seize him; bind him, etc.' But Udayana stood firm, unruffled and smiling thinking the while: 'This is a mean, and dirty trick of my enemies'. Vayanthakan who stayed behind his master with a bodyguard of five hundred dashed forward and cut down the ninetysix who had issued from the elephant's belly. Enraged at this turn of events, Salankhayana now issued forth with his hidden troops and got discomfited at first by Udayana; his general was killed. Actually, Udayana had Salankhayana at his mercy and lifted his sword but he bethought himself in good time of the rules of Dharma Yuddha or righteous rules of war, spared him and turned away. He brought down many elephants with his sword but it struck against the tusk of one and broke into pieces, and Udayana stood alone weaponless. Salankhayana seized the opportunity and rushed forward surrounding his forlorn enemy. Udayana hastily scribbled a message of the day's happenings and charged Vayanthakan to convey it immediately to Yuhi. Then he quietly surrendered himself.

(18) Udayana imprisoned in a dark cell and fettered

Then like a lordly elephant attempted to be bound by the gossamer thread of a lotus-stalk, Udayana was bound by the scarf of Salankhayana, conveyed on a chariot to Ujjaini and produced

before Brichchodana, who ordered him to be cast into a dark cell and fettered.

(19) Yuhi vows in revenge

Vayanthaka posted in hot haste and met Yuhi who was waging a stern fight against the besieging army outside; he apprised him of what had happened and handed him the note from Udayana, who felt keenly at first what had befallen his lord. Then according to the moral of the story of the first merchant who declared to his pledgor: 'Rats have eaten away the iron bars you entrusted to me', being met with the counter, 'Your son has been picked up by a kite which has flown away with him', Yuhi determined to meet and overcome one deceit by a more daring one. And standing amidst his friends and attendants, Yuhi struck his palms together and uttered these solemn words on oath 'Lo! Listen ye now to this my great vow! Brichchodana enticed my king and lord to his city by a false elephant; in revenge I will have his capital of Ujjaini destroyed by a real live elephant; I shall release Udayana from his captivity; I shall destroy parts of Ujjaini by fire; I shall separate Brichchodana from his daughter Vasavadatta; make Udayana to abduct her and marry them." Then he arranged for the proper defence of Vaisali during his absence, and sent word to Pingala and Kataka for the defence of Kausambi.

(20) Steps taken by Yuhi

First he established a camp at the Pushpaka town lying on the borders of Avanthi region, comprised of friends and relatives of Udayana and stationed Idavakan with a force for its protection, who was also urged to think out and plan the further strategy. He stationed Urumannuva at Jayanthi. After taking these precautions, he broadcast everywhere in hamlets and towns that unable to bear the separation from his master Udayana, his loyal friend and servant Yuhi was dead. He hid himself from view; he clad a dead corpse in his garments of state and had it burnt on the pyre; then in the company of Vayanthakan and a set of spies, hunchbacks, dwarfs, siddhas and others, he repaired to Ujjaini, halted in a suburb outside the city and gave directions to each as to what his duties were. He planted his spies in various capacities in the very palace of Brichchodana, inside and outside the city and in other strategic places.

Then he took up his abode outside the city in a grove dedicated to Mahakali and from there thought of his future plans.

(21) Brichchodana withdraws his forces from Vaisali

Hearing that Yuhi was dead, Brichchodana felt glad and relieved exceedingly. He withdrew his forces from Vaisali, but overran and occupied some portions of the territories belonging to Udayana.

(22) Pingala and Kataka believe that Yuhi is dead

Pingala and Kataka heard news of the death of Yuhi; they immediately visited the cremation ground and finding tokens of Yuhi amidst the burnt-out ashes, wept profusely and turned back to Kausambi again.

(23) Yuhi devises secret meetings, code words and signals for the spies

Of the spies deputed by Yuhi some pretended to be deaf and dumb; others put on disguises and obtained jobs in the emperor's palace, and in other places; they carried out their functions efficiently. They ferretted information of each day to day's happenings and of the secret councils of Brichchodana and passed it on to Yuhi. Others went abroad and came bearing information and went back again carrying out his orders. He established a system of signals, tokens, passwords, and code words for them to foregather and separate as and when necessary.

(24) Panchala king Aruni captures Kausambi and makes it his capital

In this posture of affairs, Aruni the king of the Panchalas, adjoining the Chedi realm, who had a hereditary feud with the Yeaurs and consequently with Udayana, its front and head, no sooner heard that his enemy was in prison, than he issued forth with his army, attacked Kausambi and seizing it made it his capital and ruled from there. Pingala and Kataka fled away and lurked somewhere else with a few troops.

(25) Yuhi discovers the prison of Udayana!

Yuhi, who stayed in the environs of Ujjaini, had completed his secret preparations by this time. He now entered the city in strange disguise as one much afflicted and one possessed and inspired by some god; he bore a Karakam (a traditional religious

water-pot by votaries) on his head and he went along the streets singing and clapping his hands and said, "A god has come from heaven and is inside this city; he is my lord and I have come following him. The king of this city hath got a serpent with five heads; where does he keep it?" He spake such words some of which were plain and clear and some confused and puzzling. And people drew near and gathered round him, some marvelling, some frightened and some pitying him. Thus, he came to the place where Udayana was imprisoned. There he sang a song which only both had learnt and knew. Udayana immediately recognised that it was Yuhi that had come and felt extremely glad and relieved; he immediately announced his presence by responding on a flute. He expressed an eagerness to see the show of the mad man and the crowd and with the permission of the jail warders came out. Yuhi and his men thereupon had a sight of their lord and felt highly comforted. Then Yuhi danced his way back again to his residence as if one possessed.

(26) Yuhi camouflages his scar

While thus Yuhi continued to wander about the streets speaking words that puzzled, one of the Jail-warders sharper than the rest informed the King: "For the past few days a person fantastically dressed and looking afflicted appears in the streets; he comes dancing and singing and uttering some words; people surround him. On hearing his songs, Udayana responds by playing on a flute. I thought it my duty to inform you. Please take whatever action is necessary in the matter." The king looked enquiringly at his ministers whereupon Salankhayana observed: "I suspect that it may be Yuhi; I doubt the version that he is dead; he has a scar on his chest being the impression of a wound caused by the tusk of an elephant. We should investigate the matter further." Thereupon the King directed further steps to be taken. A spy of Yuhi who was in the King's service and moved about as if he were deaf, overheard the entire discussion and transmitted it promptly to Yuhi. Thereupon Yuhi successfully covered the tell-tale scar by rags and other camouflages and went undetected about the streets as usual.

(27) Yuhi inflames Nalagiri and makes it run amok

Thus passed away some days. Then Yuhi seriously pondered on how to free Udayana from prison. He put on the dread aspect

of a Peyi or devil and flitted easily at midnight into the city of Ujjaini. He approached the state elephant Nalagiri, fumed it with pieces of Akil or Aquila wood, administered some drugs inflamed its rage and strength, made it uncontrollable and destructive of life and property; he knew the Mantras which have power over elephants; he whispered in the ear of Nalagiri: "Trample and destroy this city creating apprehension in the minds of the king, his ministers and subjects; I charge you with the responsibility of getting Udayana released", and uttered the Uchchatana Mantra which bends and compels elephants to do as bidden. On hearing these potent words, Nalagiri got furious, pulled out the stakes to which it was bound, snapped its chains, trumpeted fiercely, ran amok and began to butt, trample and destroy the city. And well-content at this turn of events, Yuhi retired to his place.

(28) Udayana released and entreated, brings Nalagiri under control

The customary mahouts of Nalagiri made all efforts to capture and bring it under control, but it proved intractable and killed them all. A panic seized the entire city. On hearing the bad news:

> Like unto a pilot whose ship is sunk
> The King got overwhelmed with anxiety (2.9 : 46–7)

and full of apprehensions climbed a tower in the palace and looked over the entire scene. He saw the mad animal butting and bringing down many a stately building and tower and people being trampled upon and killed. Then he sent numerous warriors. The elephant killed five hundred of them, ran towards the ramparts and destroyed six hundred and fifty cheris or hamlets, two thousand and nine hundied encampments and numerous groves and gardens. The whole city lost its bearings. Brichchodana fell into deep distress and asked his ministers: "What are the means of coming out of this situation?" Salankhayana said: "The only means of relief are Udayana who now lies imprisoned in our cells and theVeena in his hands. Hence, if we send him yaazh in hand against Nalagiri, he will tame it and bring it under control." And the king thought in his mind: "Since I could not win in a fair fight, I set him against a false elephant, had him caught and put him in prison. Now suppose I send him against a mad elephant and something untoward happens, will I not become a byeword and an object of reproach in the world?" So, he did not agree at first, saying

"My mind dares not to do so." But Salankhayana expostulated and said: "Even if he is sent against Airavatha, the mighty elephant of Indra, the king of gods, it will succumb to the notes of his yaazh, do him no harm, but do his bidding. Hence there is no danger in sending him against Nalagiri. If we do not adopt this plan, one cannot foretell the dangers that may ensue". The king agreed finally and said: "Since it must be so, be thou the messenger, persuade Udayana and bring him hither." But, the minister refused his assignment stating, "Since I caught him by a trick, I feel ashamed and dare not approach him." Then they directed a minister Svethan to carry out the delicate task. He went, lauded Udayana fittingly and stated: "I have approached you under instructions from King Brichchodana. Ujjaini now lies under great peril from Nalagiri and it behoves thee to rid the city from that impending fear. On his part, the King has stated that he will free you from confinement, and send you back with all honour to your city of Kausambi. Be thou gracious unto us; kindly wipe off all feelings of illwill against us;" Udayana, out of his own magnanimous nature, allowed himself to be persuaded. And Svethan led him out of prison, set him in a palanquin, the cynosure of the eyes of Ujjaini and led him towards the place where Nalagiri ran about its destructive course, a trail indicated by the carrion kites and vultures hovering overhead and screeching. By the power of his Mantra, Udayana first bound the animal and made it stand stock-still; then he sang plaintive notes on his veena, breathing soft ruth and tenderness, and singing all the while, approached the animal; the elephant softened at once and like an elephant pupil rendering obeisance to his master and Guru, bowed low in reverence, drew nigh, fondled him and stood expectant awaiting his orders. All who saw this stood awed and wondering. Then Udayana placed his feet on the tusks of Nalagiri which bent low in humility, seated himself astride its neck, and directed the unharming animal across the main ways. And all who beheld

> Acclaimed and shouted 'Long live our King
> And long live Udayana, the lord of the Vaddavas,
> Long live the strong-armed prince who wiped
> The terror of the city from the elephant.'
> And all the men and women welcomed the hero
> Showering flowers and praising him (2.9: 62–5)

(29) King received Udayana who beholds Vasavadatta and falls in love with her

Hearing what had transpired, Brichchodana felt highly glad and expressed a desire to see and receive Udayana, in the presence of his wives and other women, in the tiger-faced balcony of his palace. And Udayana complied and came riding on Nalagiri and drew near facing the king and his women. Beholding him in this posture, the king felt exceedingly gratified and said: "You are a Punya Purusha, born in a stainless family; excellent virtues inhere in you; you are a person of might and main; you have mastered many Mantra Vidyas; without understanding your greatness, I have done thee grievous wrong; please forgive and forget them." And thus handsomely apologising, the king presented Udayana with an inestimable necklace. The latter bent low on the neck of the elephant, received and wore the ornament. And the king feasted his eyes on this scene before him, and the dignified but respectful manner in which he executed the king's wishes, and he said: "I am delighted to see your rare and unequalled feats. What are the Vidyas or accomplishments you possess? I have a curiosity to know them." Udayana thereupon stated in detail the vast extent of his knowledge and the king marvelled thereat, revolving in his mind "Surely, Surely, the reason for so young a person acquiring without effort so much knowledge is only his Purva-punyam, his penance in previous lives". And Udayana found much favour in the eyes of the monarch who declared. "I shall do whatever I can to make your stay with me plesant and comfortable. And when I send you back to Kausambi, your brothers, my sons shall accompany you and serve you in all ways." So saying, he deputed some princes of the royal family to wait upon Udayana and look after his needs and amenities. And he conversed freely and frankly with his guest and he asked "What are the reasons for Nalagiri departing from its usual nature?", and Lo! when he lifted his head to reply, his eyes lighted on Vasavadatta who was standing among the womenfolk. And Udayana and Vasavadatta mutually drank in the features of one another; and like two elephants, male and female, meeting together and in utter disregard of their mahouts, gazing at one another in delight, they stood entranced oblivious of the world, and each passed into the heart of the other, and abided there. But recollecting his presence

before the king, Udayana controlled his mind with an effort and explained clearly why a change of nature had occurred in Nalagiri, hearing which even the professional elephant trainees expressed their surprise at the depth of his veterinary knowledge. The king then dismissed his attendants and wrote on a paper the things to be specially provided and furnished in a royal lodge inside the elephant stables and to intimate him duly. The furnishers did so at once.

Bright lamps blazed everywhere; cots and sofas gave easeful rest,
Golden panboxes were placed within arm's length;
kalasas with cool water invited welcome;
Yak-tail Kavaris hung ready to fan; pearl-laced curtains hung on every door;
On all sides eyes rested on wealth and splendour;
Jewels of all sorts lay placed in cunning boxes made
By Aryan workmen and yavana hands,
Opened by secret springs and locks;
Flowers were strewn all the ways and incense
Breathed fragrance from censers; bees hovered and hummed
In that luxurious palace of art designed
To lodge Udayana; cooks, masseurs, stewards,
Servants of all sorts, accountants, bodyguards,
And waiting men deft in palace-service
Stood everywhere running smooth the household great.

(1.32: 72-84)

And the men deputed in that behalf informed the king: "The guest-palace allotted to Udayana has been tastefully furnished and is complete and ready to receive him." The king looked at Udayana and said: "Consider this Ujjain city as verily yours and us as your kith and kin; and all our belongings as your own. Hence be pleased to retire to your own quarters and take rest." Thus speeded the king his guest, sent a chariot after him, and retired to his own chambers. And Udayana rode back to the palace allotted, riding on the back of Nalagiri, lined on both sides by people who stood up with folded hands in ovation and entered his lodgings.

(30) Udayana satisfies himself that the king designs no further treachery

Udayana crossed the numerous blocks of his guest-house and passed amazed at

The subterranean hidden wells and the founts
Which rose and fell in sprays; the flowery groves;
And the waterfalls and rills which slid
From white man-made hills and elevations;
And playgrounds designed for sporting youngsters.
(1-33: 2-7)

From wonder he passed on to a suspicion: "It was thus even that Duryodhana contrived to captivate and get rid of the Pandavas. Might not the king plan some such evil design against me? This must be carefully investigated." Thinking thus, Udayana went through his lodging inside and outside along with his attendants.

Every nook and corner, and passages
And secret places and subterranean cells
And camouflaged portions made of wood and earth
And minutely examining all the mechanism
Found all things fair and straight and none crooked.
(1.33: 16–9)

Then he passed on into the luxuriant garden and saw that the birds and beasts paired and were fondling one another in love. And his fancies too turned to thoughts of love and he fell into a mood of dejection.

Shall I ever recover my far-famed manliness
Which that fair maid with long big eyes
Has with one swift glance which hid a tear of love,
And stolen my heart and sapped all my stern fortitude,
Or shall I stand weak and puling before my foes?

He thought of Vasavadatta with a brimming heart. And like an emperor who had held absolute sway over the earth, declining later in glory, the blazing sun set and the lesser stars and constellations arose on the horizon.

Like babes and sucklings which had gotten
Their thrones and sit canopied under umbrellas white.
(1.33: 52–3)

And the moon swam into sight. And Udayana's thoughts revolved on Vasavadatta and he fell into a faint and swooned.

(31) Vasavadatta becomes lovelorn

On her part, Vasavadatta, after she retired from the tiger-shaped balcony sought refuge in a pleasance adjoining her Kanni-madam or virgin apartments. Her mind revolved upon Udayana and she silently condemned her father: "My father enticed the young prince, separated him from his companions and put him in prison. Without considering his forlorn state, he sent him with nothing but the veena in hand to quell that mad monster of Nala-giri, while he stood on high watching the scene actually. What are my father's eyes made of, insensible wood, no doubt!" Like a wooden doll whose moving ropes have been cut, she felt adrift: she lost control of heself. And she wailed in secret saying:

Sure Kama the God of Love hath hid his name
And taken the better one of Vaddhavan;
Not only hath he chained the elephant to the stakes
But he hath bound my heart with whoops of gold.
Shall I ever behold that thief again?

And like Udayana she suffered a love-change. Her companions had strayed picking flowers; on their return they noticed this change in her and unable to guess the reason questioned her closely asking: 'Datta, what is the cause for this sudden transformation in you?' They led her to a couch of flowers, and laid her on it. But her eyes never closed the entire night and she felt the pangs of love. Thus the two lovelorn beings felt lost and miserable. Then came the dawn ushering the sun and proclaiming victory over the ills of night.

(32) Udayana agrees to teach practice of weapons to the princes and veena to the princesses

Brichchodana went to bed thinking on Udayana. He arose the next morning and went through the following daily routine: he applied pigment to his eyes; he beheld a sacred cow and went round it with reverence: he attended to his early physical needs

and bathed; he went round holy sanyasins who had renounced the family bonds; he sipped holy water which had been lustrated by Mantras; took his seat in the royal Darbar hall under a canopied and decorated pavilion; he heard the eternal truths of Dharma propounded by learned Brahmins and other spiritual men. When the session was over, he dissolved the assembly and retired to his private chambers. A desire arose in him to see Udayana and he sent his envoys who informed his guest who came riding on a bejewelled elephant along the spacious bazaar street honoured by the folded palm of men on either side, and alighted at the portico. Brichchodana hastened to that place daily strewn with fresh white sand, welcomed his guest with sweet words, led him in and made him take his seat first on a fitting throne and next alone sat by him, and said: "I have already stated that this place is yours entirely and hence it will be otiose if I repeat again these words." With these and such like hearty words did the king honour and welcome Udayana and he offered him pan, flowers, fruits and other refreshments. "Please consider this as your own quarters and exercise your privilege and live and move about as you please." And a desire arose in the mind of the king to detain and make Udayana live with him for some time. He retired and sent for his minister Swethan and told him: "Go thou to Udayana and tell him that it is the desire of my heart that he should teach the royal princes my sons the practice of weapons and in the arts and accomplishments; also that he should teach veena to my daughter Vasavadatta. Entreat him on my behalf and do thou persuade him and make him comply. Swethan met Udayana accordingly and spoke with apt words of deference. Long did Udayana ponder over the matter and he argued within himself: "If I now shy away from the tasks arguing that they entail some slur to my dignity, I may miss my only chance of meeting the maid whom I saw on the tiger-balcony who stole my heart and on whom my life depends. It may be that if I comply, there is a chance of meeting her; if I meet her again only, I may live.

When danger threatnes life, no use in standing on nice
Points of honour and dignity; thus say the wise
Who have studied life and its ways. (1.34: 88–89). The king intends no slur; neither is any slur involved in my accepting the king's proposals." Finally he intimated Swethan: "Kindly inform

the king that I am agreeable to comply with his wishes". Thereupon the king sent for all his daughters in their teens and their guardian nurses

> Halloed to them by name in all their resorts
> Of marbled halls and playgrounds wide
> Where they toss balls, or where they swing
> High up and low midst trees, along the groves
> And on lake bunds, and deep-water wells. (1.34: 115-118)

And the damsels trooped in all sorts and fashions adorned in pearls, head and hair bejewelled, girdled with threelined belts of gold; breasts bodiced tight; with wristlets of white chank; some sparsely adorned which set off their natural graces; they came tripping in and bowed low before the king who sat proudly on a divan cushioned white like billowy milk. The king cast his eyes on all and scrutinised them all closely, and he got confirmed in his original judgment that

> By her wisdom, rounded perfection, and shimmering sheen,
> Womanliness, grace and queenliness that came by birth,
> This Vasavadatta who stood amidst the glittering throng
> Alone is the fit and proper choice. (1.34: 151–154)

But he bestowed on them all royal presents which took their fancies – balls, parrots, Kalingu pieces which maidens toss up and catch, bodices and upper scarves, dolls wrought entirely out of coral, glass bird-cages, etc. Then he asked them to

> Exhibit before me all your accomplishments,
> What you have learnt in the art of cooking,
> How far advanced in playing on the veena,
> Or in stringing together the variegated flowers,
> Puns, puzzles and riddles; in drawing and painting.

They then accordingly showed him all their several accomplishments. He commanded them, and sent them away gratified. Next he looked at his attendants and said:

"Hereafter Vasavadatta will start practice on the veena under Prince Udayana; make due arrangements therefor." Hearing this, the queen her mother felt elated at her daughter acquiring proficiency in the veena; all the other queens shared in her joy. The women-in-waiting exclaimed: "What good future has he who

comes as teacher to instruct the daughter of our emperror." The other women who crowded the spacious courtyards talked among themselves: "Lo! Vasavadatta alone is fit to learn and acquire the unparalleled Veena Vidya of which the King of the Vaddhavas is master".

(33) Udayana starts Vasavadatta on the Veena

Then the personal attendants of Vasavadatta prepared her for the great and auspicious occasion. They placed festooned golden lamps around the dais; invoked the tutelary gods who preside over the divine art of music; they bathed Datta in fragrant sandal water and proceeded to adorn and beautify her; they combed her lovely locks with an ivory comb and trussed them with a golden fillet; bound her head round with a chutti or forehead piece; removed the tender springs from her earlobes and put on ear-rings instead; painted a creeper on her shoulders with sandal paste; put on a necklace of pearls, a threefold beaded chain of gold and another long pendulous Torai; clad her in white china silk and girdled her with a Mekalai; adorned her with other exquisite ornaments: and brought her in on a shapely palanquin. Four maids accompanied her with regal Alavattams or parasols of State. She alighted, surrounded by her mother and other palace-ladies, entered the Hall of Music, lined with gold, pillared on ivory tusks, in the centre of which a pavilion had been set apart, the floor of which had been tipt with vermilion lac and bestrewn with flowers; then she stood expectant behind a screen. Her mother and other ladies then sent word to Udayana saying: 'Lo! the auspicious time fixed for worshipping the veena and starting its instruction has come.' He came immediately and took his seat of honour in that of the Guru provided therefor. Then they brought Vasavadatta and seated her in the place opposite provided for a sishya or pupil. And Udayana mused 'Who can this pupil of mine be? Perchance it may be she who stole my heart!' On her part, Vasavadatta thought: 'Whom hath my father appointed to teach me veena? Perchance it may be that lion among men who quelled the pride of Nalagiri and came riding it and stood confronting the king on the tiger-balcony and stole my heart.' Meanwhile, the elders made Vasavadatta fold her hands in due reverence and drew the screen apart. And lo! the doubts of both vanished and both

identified one another and felt overjoyed. 'And like waters flowing along well-graded channels in a fertile field, the fond hearts of both united on the instant.' 'When two hearts that had stood separated meet, are words even necessary?' And the ladies that stood surrounding them withdrew and stood apart, leaving them to their lessons. And as is the wont, Udayana placed the veena in her hands, and started her on her practice.

(34) Rumours bruited abroad

While thus Udayana taught Vasavadatta daily on the veena, some of the people of Ujjain given to gossip talked among themselves: 'Lo! no outsider can come nigh even the precincts of the female apartments of our king. How is it that without weighing the consequences, the king has engaged a youthful foreign prince to teach his daughter practise on the veena? It is not a wise step, and the king will rue for it bitterly one day.' Others made comments as they pleased, then felt afraid, looked about them and saying: 'This is a matter touching the king and it is not prudent to talk about it', hushed their voices.

(35) The princes learn the arts of war

Meanwhile, the royal princes under the orders of the king daily learnt all martial exercises from Udayana, like archery, control of elephants, etc. and all the arts of war. All this took some time.

(36) Udayana gets Vayanthakan appointed as his steward

The king's eldest son Balakumaran, under instructions of his father, saw to it that Udayana was regularly supplied as befits a royal guest, by way of fine dress, fragrant pastes, unguents, flowers and scents, and food and delicacies etc. Vayanthakan was a co-student along with him and one day the former sent supplies through him and Udayana casually remarked to those about him: 'Somehow this face appears familiar to me', which the latter strongly denied. Thereupon Udayana sent word to the king's son: 'This person appears to be a good mannered one. Henceforward I would like my supplies to be sent through him' and Balakumaran complied with the request. And from the lips of this staunch friend Udayana came to know daily all the details of the numerous spies deputed by Yuhi in and outside Ujjain, their names, disguises, activities, etc., and above all the highly subtle and

ceaseless efforts of that master mind; and he took great relief and comfort in the fact that his chief and trusted friend would carry out his grand designs to a successful conclusion.

(37) The ruse about Narmada intended to divert attention

Meanwhile, by daily meeting Vasavadatta and feeling her soft glances on him, a marked change occurred both in the body and mind of Udayana; he began to think of her only day and night and his love pangs increased apace

> And he sighed and melted like wax nigh a fire
> And he sobbed like a calf kept away from its mother
> (1.35: 52–3)

And he thought: "If persons who have seen me now beheld me in this changed condition, they may suspect the cause later on the door to hide it may get shut; it would be better to hide the tracks by misleading people". He took counsel with Vayanthakan and told him: "Get hold somehow of a hetaera whose mind is set on some lover." The latter accordingly set out and succeeded in finding a woman answering the description, and he went about the street openly asking: "When Udayana rode on Nalagiri's neck after quelling it, one hetaera Narmada professed her love for him and captured his fancy, and ever since he is always talking of her. Where is she residing?" And those who heard him said: "Such a lady fitting your description lives in the portion set apart for public women. Indeed, she is the daughter of one the leading danseuses of former days, who is now giving instruction in that art. She answers to the name of Narmada also", and they gave her address and directed him to her residence. The highest payment for hetaera was hundred and one Kazhanjus (weight of 12 Panam coins) and Vayanthakan bought the equivalent in gold of the purest carat gold, and all along the way he drove in his chariot, he publicised the fact that he was bearing that amount as an offering for her favour. Finally he reached the quarters where lived the top-ranking courtesans who had mastered the sixtyfour traditional arts in which they had to qualify, beginning with the veena: women whose value for a day of pleasure they gave ranged from one gold piece to one thousand and eight; women whom no morals bound but lived the free life of libertines; and he knocked at the door where Narmada lived. Her mother the old procuress had been

apprised beforehand of Vayanthakan's coming. She welcomed him profusely, seated him comfortably, and ascertained the purpose of his visit. She said: "If my daughter has succeeded in finding favour in the eyes of a person like Udayana, highly praiseworthy must she be deemed; and lucky am I that bore her. But why cometh not the lover in person, who has sent this gift of gold, and claim his right?" Then she sent word to her daghter of the news and asked her to appear, but the latter refused stating "The lover must come and meet me here alone. Whatever he may give, I demur going to the lodgings of a comparative stranger." Then her relations resenting her obduracy counselled: 'Catch hold of her and carry her off by force', and Vayanthakan did so and drove her along the streets in his chariot; and she raised a great clamour all the way crying out aloud: 'Behold, all ye citizens! This man is forcibly leading me to his principal who is going to kill me.' And some among the spectators remarked: 'She is being led only towards a proper and desirous lover. Why then raise a hue and cry about it? She seems after all to be a woman of little wit;' while some others commented sharply: "This woman seems to bear little love and appears unwilling and reluctant. The Vaddava prince is exercising his power and authority improperly in carrying her forcibly. Evidently he appears to be a slave to lust and passion. He will transgress all rules in regard to women." Some others said: "He seems to be a debauchee to the charms of dancing girls." Thus did Vayanthakan succeed in explaining away the marked change in the condition of Udayana. The former detained her in a separate block of Udayana's quarters for the entire night and sent her back to her home the next morning. In reality there was no mutual love lost between both the parties. And it became bruited throughout Ujjain that Udayana had done this high-handed act out of his love for Narmada.

(38) Brichchodana tolerantly byepasses conduct of Udayana and sends presents to Narmada

The spies of the king quickly reported to him of what Udayana had done and though he did not quite approve of the conduct of the Vaddava chief, since he was tolerant and did not pass a judgment on others, he smilingly byepassed it remarking: 'Udayana is a youth and a prince and such lapses are natural to them'.

"The leading fifty thousand danseuses are entitled
By right prescriptive to the honour of being fanned
By yak-tail chamars twain, shaded by an ornate umbrella,
Attended by a panbox golden, ride in an ivory palanquin,
Attended by a bevy of damsels, and bear the proud title
Of Thalakkol danseuses". (1.36: 21–4)

"But among them all Narmada has earned the merit of finding favour in the eyes of no less a person than Udayana; she really deserves to be honoured by me. I decree that she receive the following royal gifts from me." and he sent her numerous jewel boxes enclosing ornaments; a carriage of state, not wrought of wood, but of ivory and gold inset with gems and drawn by stately bullocks; and he manumitted her from her professional obligation of compulsory attendance at festivals outside the precincts of the city like the lustral baths etc., and dances in the palace.

(39) Suitors for the hand of Vasavadatta

The kings in other countries heard that Vasavadatta had become an expert on the veena under tuition from Udayana and that she was distinguished also in all other ways. They made proposals for her hand in marriage and sent rich ornaments and other costly gifts through envoys mounted on elephants, but in order to undercut their rivals, they sent them secretly. Brichchodana accepted all these gifts and listened patiently to their overtures, and did not express his opinion or preference but kept it within himself. Vasavadatta got first information of all these from one of her nurse-attendants who was styled as the Sankhya-matron. On hearing the news her ward trembled and lost all control over herself like a new puppet doll whose strings had got cut. She indirectly expressed her passion for Udayanan by stating, "If what I hear – that my father is accepting gifts from neighbouring princes be true – I shall put an end to my life. Let my father then carry out his designs for my marriage, thereafter"; and she sobbed and wept profusely. And the matron clasped her, wiped her tears, placed her on her lap and comforted her saying: "My golden pavai or statue! Dare your father marry you to any stranger – prince? If your father embarks on any such step, then let us both together quietly slip away, renounce the world, turn nuns and betake to a life of Thapas or penance. What I told you

was a bait of false information in order to draw thee out.'' She then fondly stroked her charge on her forehead and her locks of hair and said: "I know what is in your father's heart; listen:

'Men of wisdom and experience will never marry their daughters
Except unto an excellent bridegroom who hath
These qualifications eight: youthfulness, a fair form,
And a house rich in income and teeming with prosperity,
Heroism, learning vast, a peaceful realm and statecraft politic'

Udayana hath these qualifications fully and your father designeth to marry you to him only; be assured firmly on that point''; and Vasavadatta heard these words, wiped her tears, and got comforted. And the matron urged her saying: "My child! All yesternight you kept long awake propounding quips and cranks and solving them. Rest thou until Udayana comes in for instructing you'. She then forced her to take rest, and calling Kanchanamala told her: "Do not allow anybody inside the chamber until I come back.'' She then went straight to the music hall, met Udayana who had come for his classes, took him aside and after ascertaining that there were no spies or informants, gave expression to her deep interest and love for him thus:

Thou hero of matchless glory, born of parents great!
That we behold thee in this fallen state,
Is on account of our own sins and misdeeds past.

Lion-hearted royal prince, lend me your ears while I recount the story of my life.

(40) The Sankhya Matron recounts her life-history

I was a Brahmin woman born and bred up in the town of Kausambi. My husband left me when young, went to the court of your father, formed one of the Pundits adorning his assembly, then left it after a short time, and was heard of no more. Due to these circumstances, I did not keep straight on the path of virtue; woe is me! Coming to know of my lapses, the court of censors condemned me to be tied to a pot weighted with sand and drowned in the waters of the Yamuna river. The executioner of this sentence, an outcaste, thereupon, carried out the traditional preliminaries; he had me stigmatised by sprinkling red brick-powder on me; then he paraded me along the streets by beat of the Pambai

drum proclaiming aloud my guilt; he then took me on a boat and went midstream; at that instant you and your companions had come on elephant-backs and were splashing about and sporting in the waters; beholding us in the boat, you commanded the boatman to come and he turned back towards you and in his flurry his oar struck me on the forehead; lo! look at the scar the wound left behind. You then enquired and learnt of what had happened and remarked: 'The sentence passed on this woman is excessive and cruel'. You then asked the learned men in the throng, "What is the punishment proper in the case?'. An astrologer came forward and pronounced "She can only be amerced to undergo the punishment prescribed for one who undertakes a vow of penance but backslides in the middle.' You did not agree with his opinion and again referred the question to those assembled about, whereupon one Kosikan, foreteller attached to the army, pronounced: "Since he who has married this woman has abandoned her and gone away utterly, a life of penance will absolve her of her transgression; he who consigns her to death will incur sin himself and it will redound back on him. Lo! the gift of prophecy has come upon me and I can foretell her future. She has stood for a littlewhile in the shadow of an elephant; so she will perform penance for a short time; she will then pass under the protection of a king; she will then distinguish herself as the chief matron of those who move about the inner apartments of ladies and instruct them in the ways of Dharma."

(41) The Matron concludes the sequel

Udayana listend to all this narration, but expressed a desire to know what transpired to the Matron after he had set her free. She took up the thread again and continued: "After you took leave of me, I reached the banks of the Ganges. There I joined a caravan of traders proceeding north along the great routes. One day I rested under a tree adjoining it. And there I chanced to meet and accompany

"A very lean Pundit of the Sankhya cult, a Muni,
Surrounded by a group of disciples besmeared with
sacred ashes,
Who bore satchels of books, deer-skins on which to sit
and contemplate,

Bags containing their articles of worship, wooden seats, networks of ropes
Slung on their shoulders ensconsing their white clothes and cooking-pots,
Men who always talked and discussed on high moral and religious tenets.' (1.36: 225–232)

Along with his pupils I learned the principles of the Sankhya philosophy and adopted it as my own. I became proficient not only in this Darsana or school of philosophy but in others as well and became an adept in expounding them. I stayed with him in the Himalayas for two years. Then he started on a pilgrimage to the south for bathing in the holy seas round Kanyakumari. On his way back, he reached this city and stayed in an ashram, and I along with him. Here we heard that an open debate was going on in the Pundit Sabha – the hall of the learned in the court of Brichchodana. Thither we went and my Guru won a victory over all the Pundits by conclusively proving the superiority of the Sankhya system. Those in the hall who heard him then and there gave up their old tenets and professed their adherence to the new system of the Sankhya. Since the king appreciated my Guru and held him in high esteem, he desired my Guru to stay with him along with his disciples as his guests for some time; we all complied with his request. At that time, the queen made me her companion and heard instruction in the truths from me. At that time, Vasavadatta who was a child grew attached towards me and used to come and play with me, beholding which her mother requested me to act as her foster-mother and nurse, which I have done ever since. And now let that stand; let me put you a question; you are a person of strict self-control and not likely to misplace your affections. What is this rumour going about that you forcibly abducted the hetaera Narmada? The censure you have earned in consequence is painful to hear. One would like to hear your justification therefor, if any."

(42) Udayana confides the secret of his conduct to the Matron

Udayana revolved in his mind: "Merely because the Matron is known to me, it would be dangerous to reveal my secret to her, for she is in the camp of my enemy Brichchodana. But in the present posture of affairs, I see none else who can be of help to me." Concluding thus, he told her the reason for the forcible way

in which he acted towards Narmada. On hearing the real reason, she rejoiced greatly and told him of the exceeding love which Vasavadatta bore towards him, and her steadfastness. Not content with that, she further urged upon him: "Proceed ahead with your great and well-designed undertaking. But I am afraid that if the marriage with you on which she has set her heart does not come about, apprehensive of the calumny about her, she will act as Sita Devi did who entreated: 'Mother earth! open thou and give me a place of refuge', disappeared into the bowels of the earth, and established her name and fame for ever; I am afraid that Vasavadatta will put an end to her life some way or other. Be pleased to wait here until I return after meeting my charge and release you. "She quickly went back to the apartments of Vasavadatta, discharged Kanchanamala of her guard-duty, recounted her talk with Udayana and finally dispelled all the fears and apprehensions in her mind. Then she sent Kanchanamala to Udayana saying, "Since the time for the music class is past, you can return to your own residence." The latter went and informed Udayana accordingly who announced: "Vasavadatta has learnt all that I can teach in music. Similarly, the princes have learnt all that I can teach them in the martial arts and statecraft. The king wishes them all to make a debut with an exhibition of their several skills in public. So, let Vasavadatta strenuously continue her practice on the veena until the great day! Thereupon with attendants guiding him, Udayana returned by a private path to his quarters.

(43) Debut by the princes

On the day succeeding, the king came to the Exhibition ground, surrounded by five hundred scions of the regal line and took his seat on a throne carved in sandal. The citizens and the invitees poured in and took their several seats. On the king giving the word, the princes entered the arena and exhibited individually their skills in what they had learnt, and those who beheld them marvelled greatly thereat, and so did the king. He praised Udayana greatly stating: "How magnanimously has the Vaddava prince acted! He doth not harbour any trace of my enmity towards him; he hath not secretly kept back in reserve or hid anything he knows while teaching the princes but has fairly and frankly taught them

all that he knows; what is the requital that I can make unto such an one?"

Though I may shower nine crores of gold by way of return
He won't touch them as infra dig and not mind them;
How then to requite his services inestimable?
I see no other fitting thing than to transfer
My emperorship to him and become his vassal
And render loving and loyal service unto him.
(1.37: 64-68)

Thus even did he praise publicly the services of Udayana and concluded: "My duty now is to send him back as early as possible to his own city of Kausambi, see him married, and lead a settled and happy life, free from any anxieties." Then the king uttered warm words of commendation and sent back his guest to his quarters. He next entered the apartments of the ladies and described to his chief queen what had transpired at the debut of the princes and how they had excelled in their instruction.

(44) Vasavadatta excels in her debut on the Veena

Thereupon the queen suggested: "Should not our Datta make her debut in public on the veena and exhibit her proficiency?" This idea was conveyed to Udayana who welcomed it. Thereupon, the King arranged for the Convocation of connoisseurs and experts in music. Vasavadatta entered the dais surrounded by her relations and attendants, first played on the veena and then sang vocally. Those who listened praised the Vaddava prince, her instructor, and then praised the King in fulsome terms:

That divine Veena which was the pride of the Vaddhava prince
Has been mastered and belongs now by right to Datta;
And the royal princes have mastered the martial arts
And all else that princes should learn;
Thou with whom Lakshmi ever abides! thou never stint
In thy largesses of land and gold and silver;
Never fall short in the court of thy seasoned sacrifices;
Never slacken in hearing the eternal truths propounded;
The land which reposeth free from ills under thy shade,
Though on the earth is no whit inferior to that in heaven,
Ruled by that wielder of that conquering thunderbolt,
Or even Bharatha great in whose stables stood
A thousand elephants tied to stakes. (1.37: 137-47)

Vasavadatta got down from her dais, bowed first unto her father and stood before him. He praised her as she richly deserved and sent her to her mother who along with her step-mothers warmly embraced and commended her.

(45) Brichchodana sends ultimatum to Aruni and decides to instal Udayana in Kausambi again

Brichchodana sat on his throne surrounded by his wise councillors; he sent for Udayana and openly expressed his regret thus:

Selfish men think only how to survive somehow:
They cut down a stately tree just to use it as a medicinal herb;
In like manner, in order to make my principality great
I have brought down that of thine, Udayana great,
Unworthy one that I am, alas, woe is me. (1.37: 188–190)

Then, he and his ministers deliberated and decided to attack and expel Aruni, and reinstal Udayana on his rightful throne at Kausambi. Then he issued a proclamation by beat of drum.

"The enmity between the States of Kausambi and Ujjain hath ceased; both will become partners in paddy corn and gold alike in the traditional and customary manner in future.'

And he sent a sternly worded ultimatum to Aruni through an envoy –

Of yore I did purpose to curb and diminish Udayana;
Now I do propose to make amends and make him great;
If you own that you are my vassal, pay my tribute and vacate
The Kausambi throne and get back to your own Panchala;
If you intend to flout this warning, await then my attack.
(1.37: 199 to 202)

'Udayana will proceed against you and my son Balakan will also accompany helping him.' Then he made many substantial and costly gifts to Udayana and ordered:

"Let Udayana set forth tomorrow with my army, general and Balakan."

(46) Yuhi creates a diversion by a lustration festival

Yuhi heard the news for the rehabilitation of Udayana according to the plans of Brichchodana and he thought: "If the former now returns to Kausambi with the help of Balakan what becomes of my solemn oath? Hence this should not come to pass,

but I should carry out my vow as I declared." He then sent for Bagirathi, a woman who had pretensions to foretell coming events. He persuaded and brided her to act as if some god had descended and possessed her; she should go about the palace environs and other places and predict dire disaster if the lustration watersports festival were not celebrated instantly and thus create vague panic and terror in the minds of the people. She acted her part well; she put on a far-away look as one possessed, flung her arms wildly about and sang and danced her way through the streets proclaiming: "Hear me Oh ye citizens! Last year you committed the crime of not holding and celebrating the annual water sports festival; that offended me the presiding deity over it. In my anger, I entered the state-elephant Nalagiri, drove it mad and caused all the havoc to the city. I am the same god even who hath now descended upon this woman who is divinely inspired. Celebrate the water festival instantly. If you do not

I will again enter that moving mountain Nalagiri,
And leave in its trumpeting wake a heap
Of trampled corpses great. (1.37: 249-250)

The people heard her and like the hound
Much-mauled by the fierce wild boar, which later on
Dreads and flees from even rounded pots
Whose shapes look like its fierce enemy;

The people heard and believed the lying words of Bagirathi and reported her predictions to the king. And the king then and there ordered and proclaimed through his captains the celebration of the water-festival the very next day.

(47) Description of the water-carnival

The response of the citizens, who by nature took to sports in water like a duck, was immediate and jubilant. Then started a procession and crowded all the streets

Shapely boats; logs that float; Cubicle parisals
That ply from one ferry to the other; tiered gonddas;
Swimming aids; coloured spraying dyes; bathing suits;
Tasty wines; palanquins that take the eye; chariots;
Bandies; solo racing carts; vehicles improvised;
Stately elephants that defied the words of mahouts,
(1.37: 266 - 271)

The king sent word to Udayana through four of his envoys of the festival. Loud sounded the conches in all the cheris; flags waved everywhere.

> And the dust raised by the onrush of eager women
> And men with golden anklets and warriors in their prime,
> Riding helter-shelter on vehicles of their choosing –
> Horses, elephants, chariots, ivory-pinnacled,
> Swift Solo racing chariots, tramp of feet
> And grind of wheels – Such red dust
> Rose to the skies and blotted out the Sun.
> (1.38: 9 to 14)

The young lords and princes who rode on elephants who could not cleave their way through the throng shouted: "Lo ye! ye block the passages, there is no way for the elephants to move; skip and make way; in the name of the king we command you." But it fell on deaf ears; the crowd merely laughed and retorted:'The king's writ does not run here and we are not afraid of his commands. The water-festival is ours by right populi."

> The fleet of horses and herds of elephants
> Trailing in line after line, exquisite palanquins,
> Tall chariots screened and curtained, jostled
> And crowded everywhere; it was as if a vast sea
> Of human concourse bursts its dykes and bubbled everywhere.
> (1.38: 42 to 46)

And the human sea poured out of the main gate of the city, carrying the respective paraphernalia for celebrating the gala occasion. The crowd reached the banks of the Sipra river which formed and flowed through a natural lake, a yojana in extent. They spread themselves along the four banks of the vast lake, pitched camp tents of canvas, in the groves of Asoka trees, stocked the articles of food, drink and settled themselves comfortably for a period of relaxation and enjoyment. Mobile shops catering to the needs of the migratory population sprang up everywhere. The festivties did not commence awaiting the ceremonial coming of the king; officials informed him that everything was ready and he was expected. He prepared to set forth with his entourage of ladies. He promulgated certain orders for ensuring safety and security of the people and others in keeping with the mood of general good

feeling (a) Remove all elephants that are in rut to groves outside the city. (b) It pleaseth not the king that any one of his subjects should be beyond the pales of his kingdom

At such a time as this and not partake
In the festive rejoicings; you are his kith and kin.
So enter freely and share in the water-festival;
However grave an offence you may have committed –
Employees and workmen who have not obeyed
And carried out the laws and decrees of the realm,
Got, punished and been expelled from out the realm;
Thieves with nimble fingers who have filched others' goods.

(c) Finally, for the duration of the twentyone days of the carnival, he prohibited the carrying of any weapons except by his select bodyguard.

Next issued an impressive procession of the paraphernalia of the toys and instruments in requisition for play in the waters:

Dhara vessels with holes in bottom
From which issued a constant stream; time-keeping vents;
Balls of fragrant flowers; platters full of variegated coloured powders;
Curved horns that spurted liquid, and many other devices
(1.38: 105-108)

And Brichchodana was helped to mount on the richly caparisoned state elephant Nalagiri by the obsequious and obliging hands of his vassal kings; which headed the cavalcade of a moving mass of thousand elephants. A jewelled watch glittered hung about his neck and he wore a proud and haughty look; his ministers and other distinguished officials of State accompanied him on their respective mounts. Then followed the company of the royal ladies of the palace in carriages and vehicles specially designed and fit for their use. And hunchbacks, dwarfs and others employed only in the inner apartments of ladies bore the things in requisition by the fair sex.

Small exquisite boxes hollowed out in wood and ivory;
Yak-tail fans; pan boxes and such-like things;
Jewel-boxes and containers of fineries and dress;
Tasteful drinking cups, and golden jugs

And pitchers of the wines that exalt and inebriate;
Flower-baskets and censors for incenses and fumigation;
Slings of rope network to hang pots and vessels high;
Kalasams of gold, book-cases, cots and beds
Pendants hung on foreheads of women and children;
Cosmetics, puffs and powder-boxes that smelt sweet;
Gaming tables of Chess and dice; brassiers and bodices
To imprison budding breasts; circular finger bowls;
Polished mirrors of glass and burnished metal;
Snouted seats shaped like the alligator;
Pestles and mortars for pounding things to powder;
Bead-shaped chains for necks and spring-shaped ones;
Balls, and dolls, and cages for pet birds;
Lutes and flutes and low-pitched drums
And sounding pots and the Mridangams that haunt.
(1.38: 161 to 175)

As yet Vasavadatta did not make her appearance and her mothers natural and foster sent word to her and awaited her approach with rosy tipped fingers shading their glancing and expectant eyes. The ladies in attendance found her adorning her friend, the daughter of the general and intimated her. She made suitable gifts to her companions and started forth. Her mother herself was startled by the vision of beauty of her daughter and fondled her saying "These eyes of her would ensnare even Munis who have utterly renounced them and cause them to backslide." She then called Kanchanamala and other intimate companions and said: "I leave my precious daughter in your charge. Take care of her" and departed. Vasavadatta thereupon got into a carriage drawn by bulls. But the cart-driver found that the hooves of the bulls slipped and taking it to be a bad omen, he got her a tiered palanquin and she reached the lake borne on it.

(48) Udayana arrives at the lake

And the king sent a female elephant as the mount for Udayana; it was a nonpareil among its female tribe· it possessed all the marks betokening high auspiciousness in the animal: it was fair and shapely to behold; it was strong in build and could travel far and fast: adorned in its head ornament, it looked like a bride bedecked; Swethan brought it to Udayana and asked him to come ariding it and the latter rode on it along with Vayanthakan to the

lake shore, where the king had preceded and encamped. The princes went surrounded by the fourfold divisions of the army and settled in their allotted quarters; similarly did the young scions of the lords and the rich, who went in state amidst a canopy of red-flags.

(49) The sights and sounds of the lustral bath

The auspicious hour fixed for the holy bath by the divining astrologers struck. The king made valuable sacred gifts to ensure Punyam or Dharmic merit for him, of which this is an incomplete list: he gave away twenty elephants, eighty horses, fifty chariots, a hundred thousand Masai coins of gold; he gave away Dakshina in profusion; he bowed reverentially before the great and the good; he conducted a Hiranya Garbham – a ceremonial in gold; he made an offering of a thousand flowers made of gold to the Srikoil; and he completed the round of rites and ceremonies. Then he started to take the ceremonial bath himself; he sent the Vijaya Murasu or Kettle-drum of Victory ahead, garlanded in wreaths of paddycorn and wound in white cloth; then he announced that everyone should enter water and take their baths; he asked the princes to go about and choose their own bathing ghats; he sent word to Udayana to survey all the places and take a dip in the various centres. Again he made numerous gifts at the ghat where he bathed and completed the ceremonial Avabritha snana which rounded off and marked the end. Not only the king set the example of his munificent gifts of Dhanam and Dharmam, but the occasion was marked by all who availed themselves of the auspicious occasion to emulate their sovereign by way of varied and substantial gifts:

"Donors raised high their voices and called
All along the ghats "Come ye learned and religious,
And Brahmins versed in Vedic lore! Hasten and receive
The Dakshinas of coins we are distributing;
And as if to seize and carry them off, they welcomed
And honoured their donees; and others bedecked
Their daughters with bridal robes and gold
And made a gift of their daughters to their grooms
Before the Sacred fire as Kannikadhanam;
And others made gifts of storied buildings
Plastered smooth in white, with utensils;

And some gave away lands and groves,
Fields teeming with the juicy sugar-cane,
Or the golden paddy, or the shapely areca-palm,
Lands that never failed to yield tho' rains may fail;
And some took a delight in parting with
Countless cows rich in milk, with hoof and horn
Belight in burnished gold, with accompaniments
Of ropes and strings, and churns and milk-pots;
These and such like things for the poor and the needy
Lavish with outstretched hands, like Munificence personified
Bent on eradicating poverty utterly from off the face of earth,
Stood with Dikshita strings signifying vow that
They are Donors wound round their wrists;
And from them flowed a stream of gifts
Of elephant calves robed in white;
Of swift horses accoutred with saddle and bit;
Of food and raiment, canopied carriages and
Covered ones and other kinds of vehicles;
And the donees took and stocked them all
In Brahmin quarters, and the Asrams of penitents,
And in Dharmasalas and in choultries.
And the festive day of the water sports
Shone with a lustre all its own." (1.39: 50 to 81)

And all who attended, went about sight-seeing themselves, or showing to others and they prayed

If our old deeds of merit do bear fruit
Let us be born seven times even
As one that bears arms and serves
In the army of diademmed Brichchodana great.
(1.40: 386 to 388)

(50) Vasavadatta takes her bath

The lake and the four bunds surrounding it echoed to numerous kinds of noises and provided a feast unto the eyes. The princes of royal blood took their dips, and so did the maids and women of all ages and conditions and all rejoiced. At the proper time Kanchanamala and the other companions and attendants of Vasavadatta led her for her bath praising her;

Darling daughter of emperor Brichchodana great!

Whose white umbrella of State overshadows the Sun,
And dwarfs the Himalayas in length, breadth and height,
But shades the heat and miseries of life and affords
Pleasant refreshment and easeful rest, tread soft!
And some praised her sweet and low:
Thy father is like the Kings of old who kept
Their subjects straight by their impartial justice,
And by strict meting of punishment affords
A Prayaschittam – an entire washing away and expiation
For the sins and crimes of men, like the lustral bath
Just now in this holy lake and holy water-festival;
Thou with eyes like tender petals of flowers!
Thou with fragrant opening buds in thine curls!
Be gracious unto us, and step thou into thay bath!
And some said: 'Thou with glances keen,
Like the sharp point of thy father's Javelin,
Image of gold! Shine thou for ever! (1. 42: 44 to 54)

And she was duly bathed and led back readorned.

(51) Other ladies duly take their baths

At the same propitious hour the other ladies of the Brahmin caste, the princely one, of the military caste, those belonging to the five Thinais or divisions of land – seashore, mountain, pasture, fertile plain and desert – the leading, rich and princely merchants entitled as Kavidis and Perungudis, – they too took the lustral bath.

In all the bathing ghats reserved for the fair
They plunged their heads and bathed their bodies all entire;
They flung their lovely locks behind on backs;
They flung red powders on one another;
And mutually besprayed with pumps
Or with handfuls flung from fingers rosy-red;
Or with showers eclipsed full-moon faces bright;
Or tossed flower balls and passed them around;
Eyes grew red, sweat poured from foreheads,
Locks of hair hung loose, dress got all-deshabille;
Waists swayed and shoulders shook,
"Poor thou art in waters! I'll pour all my wealth and

Make thee quickly rich! betake of my gift" – thus
Laughingly cast waters they at one another
Intent and lost in endless sport;
And when it was over, they climbed the shores again
And all sounds ceased and the lake still.

(1.42: 184 to 198)

Next they dried their hair and put on flowers on their Curls.
And they put on garments;
"And looked like the heart of the Padiri flower,
Which had bloomed and lay spread;
Some cast kosika silks around,
Others flung Bengal chudder
On shoulders; and some wound about
Lithe limbs Kalingams honey-coloured;
And silks, they were of all colours – blue and red
And were in all patterns; in some yak-tails
Were worked in circles, in some geometrical designs
Of oblongs, triangles and criss-cross ones;
And the waft and woof of threads of silk
And cotton and wool; and the women wore
Whatever they chose, which pleased their own
Eyes and fancies, or they thought of others
And they crowned their charms in dress
With choice ornaments which set them off" (1.42: 204 to 212)

(52) Udayana resolves to take his revenge

When Udayana went about sight-seeing, he felt impressed by the wealth and power of Brichchodana and even a bit jealous; then the bitter thought came to him how he had been tricked and put in prison and he resolved to take his revenge and utilise the splendid Bhadrapathy for that purpose.

(53) Vayanthakan informs Udayana of the plans of Yuhi and that he should abduct Vasavadatta

Vayanthakan who guessed what was passing in Udayana's mind then informed him: 'I have already made ready the things needed for your journey. Yuhi has also sent a message for you as follows: "No doubt Udayana is now under the protection of Brichchodana, but it is the duty of Kings to harbour, like the

serpent its poison, and strike at the proper time, avenge themselves, and triumph over their foes. Now you are in command of the elephant Bhadrapathy; Vasavadatta is bathing alone in the ghat reserved for her; this is the proper time to strike and carry out your designs. Some secret agents of mine will set fire to different parts of the city. As soon as smoke is seen in the sky, let not Udayana delay but carry off Vasavadatta. It is likely that guards of the king may try to prevent him, but the secret army of ours will gather and raise their war-cry of 'Long live Udayana; they will seize the weapons which they have hid in the hollows of trees and in other places and repulse the king's guards. You need have no anxiety on that score. This Bhadrapathy has not the stamina to carry you over the five hundred yojanas of Brichchodana's territory; it will traverse four hundred easily and then succumb; no matter, let it die; we will not suffer thereby. The border is difficult to cross, since it is a waste desert and infested by wild and lawless robbers. But, I have arranged with one of the chieftains of the robbers who is my friend to meet you and Vasavadatta when you pass through and convoy you across with safety and honour. So, the difficulty will arise in regard to this last bit of hundred yojanas; surmount it to the best of your ability. On the other side are your friends; once you reach over, you are in safe ground. Take your rest there and live in ease and happiness. You know well enough that whatever I do, I embark upon it, after due deliberation and carry it to a successtul conclusion. I shall enter the ranks of my enemies, just as a tiger does a herd of deer, cut their warriors to pieces with my sword, spread the name of Yuhi far and wide and rejoin you. If you do not act immediately in the manner indicated, you will lose kingship for ever." And Udayana replied with a smile on his lips: "If only Yuhi and I happen to live, we can easily win the heavens and make them bow and obey; all the rest is easy". So saying, he pretended to wander about sight-seeing. He directed Rudrapaty to the ghat where Vasavadatta was.

(54) Yuhi gives the signal on the Kettle drum and the men of Yuhi gather together

At that time, the sky got suddenly overcast by dark clouds and a sudden storm burst. And like a poor man who dreamt of sudden riches actually realising them on waking up, Yuhi welcomed

this intervention of the elements. He gave the agreed signal by sounding upon the far-heard kettle drum. His warriors heard the thundering notes, they gathered together and armed themselves with the weapons they had secreted and with great enthusiasm waved their swords and shouted "Long live Udayanan and Yuhi" and fell upon the King's troops.

(55) Agents of Yuhi set fire to parts of Ujjain

The secret agents of Yuhi lying in wait in the city now took up their work of setting fire to portions of Ujjain.

"And the fires brought seven-fold terrors
Than when with the five-hooded serpent as string
And with Mount Mandara as the bow, Lord Rudra fierce
With arrow of Agni the fire-god burnt the Tripura forts".
(1.43: 119-22)

And the flames shot high, lit up the skies and were seen far and wide. The women congregating along the river and the lake beheld the fires and questioned:

"Have the enemies of the king seized the opportunity when he had come out of his capital to enter it and set fire to it? Or, has Nalagiri lost control and is working havoc again? We are not able to know anything". Unable to protect themselves, their children or others, they fell into a panic and ran about wildy. Strictly respecting the laws of Dharma, the agents spared the places of religion and of worship.

The quarters of the Brahmins where the three Agnihotra fires
Were ever conserved and kept alive, and fed with ghee,
In dedication to the life beyond and the gods above;
And the holy Asrams of the penitents, white-plastered houses,
The palace of the king, the temples and places of worship
(1.43: 173 to 177)

Further the flames shot licking and
Spread like unchecked forest fires
And devoured apace bamboo-houses
With fences and doors built of that cane,
Which crowded and stood without intermission;
It wrecked the camps of ten thousand soldiers;

Thirty thousand blacksmiths' huts,
Fifty thousand houses of smiths who work
In gold and silver; and the strong-built
Military headquarters of the generals
And captains brave. (1.43: 197 to 204)

Many other buildings and quarters were also burnt. Beholding all this the palace-ladies got confounded and wandered about distraught.

(56) Brichchodana orders a sqaure to be formed of the elephant brigade and the palace ladies safeguarded within it

Brichchodana was at first nonplussed by the turn of events. Then he ordered that all the elephants of his brigade be drawn up in the form of a fort-square within the security of which all the palace-ladies should be safeguarded. But some of the elephants on hearing the roll of thunder in the sky mistook it to be the challenging trumpet call of rivals, got out of control and ran amuck trampling on the crowds.

"Bombarded by the beat of drums, scorched by the heat of the fire,
Deafened by the clamour of cries, Nalagiri broke the strong chains
Which bound it; it thundered like the sea and with unbridled fury
Cast baleful looks; took it as a battlefield to enter
And kill all who came in its way, and with eyeless rage,
Nalagiri stalked the city, a veritable Death.
On the other hand the partisans of the Vadhava prince
Went about killing the king's men." (1.44: 85 to 93)

(57) Brichchodana sends word to Udayana to mount Vasavadatta on Badrapathy and protect her

At the time, Brichchodana directed some of his men: "Hasten towards Udayana and tell him that it is his duty to protect his pupil Vasavadatta in all possible ways", and they did so, and Udayana sent back word through them: "Assure the king that I consider it my duty to safeguard Vasavadatta: let the king entertain no apprehensions on her score." He immediately directed Bhadrapathy to the bathing-ghat reserved for the king's daughter. The

guards there seeing him said: "Since the city is on fire, we cannot think of venturing to take the princess into it; since sparks of fire are flying about due to the strong wind, vehicles are of no avail. The only alternative is for you to give a lift to her on your elephant and safeguard her"; others there also urged the same. The joy of Udayana at this concatenation of circumstances was very great, but he did not exhibit it openly. Vasavadatta stood eagerly expecting to be lifted up and join him; and while Kanchanamala gave a helping hand and pushed her up, Udayana bent down and with his outsretched hands drew her up and seated her besides him; and he exulted within himself saying 'Today I have consummated a daring deed which is impossible of accomplishment."

(58) Kanchanamala accompanies, but the Matron remains behind

Next, Kanchanamala, the inseparable companion also got up and handed the Godapathy Veena, she was carrying to Vayanthakan, and devoted her attention to comfort Vasavadatta who was trembling due to the fast pace of Badrapathy. Then there appeared the Sankhya Matron, as if to see her charge the princess. But Udayana did not take her up on his mount; he had other designs for her. She alone could recognise Yuhi by the description he gave and by other tokens; both of them could put their heads in future and concert the necessary steps; so, he handed her secretly a scroll he had alredy written and asked her to meet Yuhi and convey it to him. Though it broke her heart to part from her charge, she understood and withdrew.

(59) Udayanan starts his journey and cheats Varakan, the captain of the guards

Then Udayanan bent low from his seat on the neck of Bhadrapathy and whispered in her ears: 'Lo Bhadrapathy! You that I bear immense love for the race of elephants; due to that I was caught and was imprisoned; Nalagiri in turn got me freed. Now I am made a prisoner by the fair glances of the maid Vasavadatta and am a second time in trouble. It behoves you to travel a pace all this dark night and set me free likewise', and he began to trot his animal. Just then a guard Varakan by name appeared with bow and arrows and stood in his way. With great presence of mind Udayanan told him: "Oh Varaka! fear not. It is likely that of those who stand surrounding us, some may be thieves. So hand me your bow and

and arrows, get up on my elephant with my sword in hand, and accompany me and none will dare molest us.' Varakan handed his bow and arrows, but when Varakan drew nigh, Udayanan drove away quickly and left the former standing helpless. Varakan got dismayed and said: "What a foolish thing have we done! We never for one moment guessed the secret purpose of the Vaddhava prince. On the other hand, we have furthered his intent by asking him to protect Vasavadatta and actually set her on the elephant's back. He is driving fast towards his own kingdom. Our king is stern like death in his commands; with what faces should we now appraoch him?"; they felt greatly ashamed of themselves and badly cheated and abashed.

(60) His followers protect Udayana's rear

Some followers of Udayana who bore bows and arrows expected some fight from the king's men to the action of their chief in his abduction, but finding none, proclaimed it as a victory of his: "Those who wrong our Vadhava prince have no place on the earth but are sure to be sent up." Another band of his men went about challenging: "Are there any who dare fight us?" and with fiery dragon eyes went about like sharks in search of prey, and with grim mouths and uplifted swords cut down the king's men.

(61) Yuhi's men also guard Udayana's rear

Apart from these bands, Yuhi had arranged with foresight for a band of five hundred secret reserves. They now came out in the open bearing weapons and shields; they forestalled the king's men who prusued Udayana and his elephant and crying aloud: "If you are subjects of Yama the God of Death, oppose us; otherwise desist"; so saying they foiled all attempts at pursuit of their Vadhava chief.

(62) Yuhi meets Udayanan and forwards Bhadrapathy with a Mantra

At this critical moment, Yuhi cast off his disguise and resumed his natural glorious form. He had performed severe penance sitting in a crematorium and obtained a sword of invincible might and keenness which would not suffer any dent even when struck on an adamantine rock. He now lifted it up and prayed unto it saying: "Glorious sword of mine! In days of yore, Arjuna

lifted up his bow of might the Ghandiva and with it satiated the hunger of Agni, the God of fire by allowing it to feed on the Khandava forest. Similarly today I will satisfy thy hunger by offering thee rich human prey in the form of my enemies. Be graciously pleased to help me." So saying he leapt on his enemies single-handed and easily cut his way and reached his master Udayanan. He went round Bhadrapathy and praised it soft and low; and since he was a master of the elephant – Mantras he said in the ears of the mount of his chief: "Listen Bhadrapathy! My chief Udayana is a declared lover of thy lordly race; he suffered tribulation therefor. It is now thy grateful duty to traverse the entire country separating our kingdoms. Do not fail and stop in the middle waste desert, but put your best effort and reach our country'. Then he pronounced the mystic Om Mantra in its ears, and a furhter Elephant-Mantra and encouraged his master by saying: "Now you can confidently go ahead; may Jayam or Victory attend you"

(63) Udayana sends word to the king and removes apprehensions of Vasavadatta

Then Udayanan wrote a scroll and handed it to Yuhi; in it he bore testimony to the excellent virtues of the Sankhya Matron and the inestimable services rendered by her, and that she should not be forsaken but taken proper care of. Then with a heart brimming with exultation at the valour displayed by his men which brought him victory, and the superior foresight and planning of Yuhi, turned the head of his mount towards the north. Then there appeared again the above mentioned Varakan, the captain of the guards of the king. And Udayanan uttered soft words unto him like honey mixed with milk: "Since under the commands of your king you brought Vasavadatta implicitly to me and entrusted her to my safeguarding, I am now proceeding to continue it by taking her to my realm. Intimate your king duly of this and convey my gratitude and thanks to him." And Varakan went bchind the animal and stood puzzled. Vasavadatta then realised for the first time that he was not taking her to her father but merely sending word through Varakan. She got confused, sighed and distressed and cried to her companion: "Kanchanamala, get me down and alight with me"; and unable to bear the separation from her father and others near and dear, she felt vague fears and began

to weep and wail. Kanchanamala then lifted her hands towards Udayanan who had successfully accomplished his grand design and queried him thus:

"Prince! My friend is full of fears when she sits and sways on the swings;

She is full of fears when her friends tread the Kuravai measure;

You prick and hasten the elephant which rivals the whirlwind in pace;

And mindest not the big army sent after thee in pursuit;

Prithee, prince, what is thy real intent? (1.46: 185 to 187)

[library stamp]

And Udayanan comforted them stating: "Both of ye abandon all your doubts and apprehensions. The king's men know not his real intent in sending Vasavadatta with me; hence they come after me and dare to oppose me. Hence I do not mind them at all. I can easily overcome them. Do not be afraid". Kanchanamala then comforted and encouraged the princess; and she took heart, and looked brave. Then Udayanan set the elephants head towards his realm and directed it. And those who saw it realised his purpose and said: "Behold! Udayanan does not propose to restore Vasavadatta either to the king or the queen; he is carrying her off to his own land. What will result from this?" And they felt like men who had lost the sun in day time. And all who knew her recalled her and her actions, and repeated it among themselves, and bewailed her.

(64) Sankhya Matron meets Yuhi and both go into hiding

The Sankhya Matron sought out Yuhi from hints furnished to her and met him. From the scrolls of introduction given by Udayanan, they got to know one another intimately; they consulted one another and planned on the future steps; they stayed hid in the hut of a potter named Chatakan.

(65) Dilemma of the people

Not knowing how to apprise the king of all these eventful incidents, the people wrung their hands in doubt and despair and went hither and thither in groups.

(66) Varakan seeks audience of king

Varakan who had been cheated by Udayanan stood leaning on a pillar at the porch of the king and then told the gateman: 'I have something important to inform the king. I await his permission.'

(67) Meanwhile, a Jyothisha – a foreteller of coming events was predicting to the king: "This omen of the sudden storm betokens the visitation of a trouble in the first instance to our Ujjain city which will later on end on a note of happiness to you." The king queried him further: "What mean you?". When the doorkeeper entered and on the king's asking him announced: "One of the body-guards of Vasavadatta, a young bowman of repute named Varakan seeks an audience with you, and stands without" The king ordered him to be let in immediately. Varakan entered the long corridor where the king used to pace, but today he was not walking,but sitting on a throne behind a heavy curtain with a red shawl slung over him. He sat clasping his legs and was toying with a lotus in his hand. To Varakan, he appeared like the blazing sun, and he stood trembling at the respectful distance of seven roads, (the respective audience distances being all marked on the ground).From the shaky appearance of Varakan, the king immediately conjectured that he was the bearer of unpleasant and urgent tidings; so, he signified to him to draw nearer and asked: "Have you anything to communicate regarding Vasavadatta?" But unable to speak, the young man stood merely bowing again and again, whereupon the king commanded him saying: "Speak man, speak. Do not be afraid for your life. State what happened, however unpleasant". Thus encouraged, Varakan began with a face like wax in a rambling and confused manner. "What took place, whether under your orders or some other, I am still at a loss to divine. Ujjain became unapproachable and inaccessible due to the blinding storm and rain and the sudden fires. Enemies of ours started up everywhere attacking us. We got exceedingly afraid at these happenings and dared not bring Vasavadatta inside the city as there was no place of security for her. We were non-plussed and did not know what to do. Since Udayana Kumaran had already quelled Nalagiri, we entreated him to safeguard Vasavadatta and accompanied him who was doing so, seated on Bhadrapathy. But, instead of entering the city, or minding us,

he started off heading off towards his own realm like the whirlwind. Then a band of ours, thousand five hundred in number, fierce like the myrmidons of Yama, the God of death, opposed him, but his partisans appeared, overwhelmed them, and went about shouting slogans of their victory. Even then, undaunted, I followed Bhadrapathy swiftly; but Udayana turned back towards me and asked me to convey a message to you as follows: 'Since the king, her father himself, has entrusted Vasavadatta to me, I am taking her to my own realm. Convey to him my thanks and obeisances.' So saying he bowed towards the direction where you were and rode off on Bhadrapathy. His action is highly mystifying. Be gracious unto me."

(68) Brichchodana reacts violently at first, but gets pacified by Salankhayana and he and his queen approve of Vasavadatta's marriage to Udayana in the end

On hearing what Varakan said, the eyes of Brichchodana blazed with fury. He looked at those about him in anger; like a lion which has split a pillar at one stroke and hears the challenging roar of a rival, he let fly a fierce roar and shouted:

"Let beflagged chariots race, let horses and elephants pursue,
After him who hath lain in wait, and misused the holy festive occasion
To take advantage of our carefree mood, and carry
Our dear daughter in despite of us and our might.
Go, swiftly, seize him and bring him bound."

At his stern command, a contingent of his troops started in hot pursuit of Udayanan. But, Salankhayana who sat heading the Council of Ministers uttered solemnly:

No wrong hath Udayanan committed, in carrying off
Thy daughter Vasavadatta thus; he is thy compeer in all ways;
He cometh of a famous princely race, hath excellent virtues,
Is much befriended, and hath a vast and fertile realm;
And among the ten kinds of marriage approved
By the Smritikaras great, this is one much-practised;
Hence to object it is vain and meaningless."
(1.47: 137 to 145)

'I would counsel you to subside your anger; it would be wise and prudent on your part at this juncture.'

Brichchodana being a wise and reasonable man heeded the words of his minister; he became calm and patient. Then he bethought:

'It will be good if I forestall others before they break the news to my queen.' He then sent for the aged Valluva man, who proclaimed the royal decrees by beat of drum and commanded him to announce: "Go and announce to all the citizens gathered for the water-festival that the king doth not deem it good or auspicious that the festival end this evening itself and the people return to their homes in rain and drizzle; let them do so tomorrow morning. So orders the king." And the old man announced the king's decree as bidden. Then he went straight to the queen's apartment and without taking a seat asked her: 'I wished to marry Vasavadatta to Udayanan and send him to his own realm. Is the idea agreeable to you also?' She answered with evident delight. "Even on the day that he quelled Nalagiri, and brought it before us riding on it, his youthful grace and other excellent qualities made me think that he was a fit match for our Vasavadatta. Not only have I no objections, but I welcome your idea." Now that the king understood her mind, like one plunging a Naracham – a hot pin in one's ears, the king later on informed her how Udayanan had gone away with their daughter.

"And like the mythical Asuna bird which stands and lives
By hearing the enchanting music that flows
From the well-tuned veena strings, should the next moment
Hear the brash braying and clamour of drums"

(1.47: 241 to 243)

She fainted and then recovering, wept and wailed.

The king reasoned with her and consoled her. She then came to her normal state. But the inmates of the female apartments wept and wailed for some time in diverse ways. Many of the maids and ladies assembled in the newly-sprung camp-city bewailed the abduction of Vasavadatta, like the stars which had lost their sheen due to the absence of the moon.

(69) Vasavadatta gets consoled and accustomed to the incredible pace of Bhadrapathy

The troops belonging to the king who issued forth under his first initial orders went and surrounded Udayanan on all sides,

sounding like the sea, but they were all repulsed by the army of Yuhi kept ready in anticipation. Before Bhadrapathy covered two yojanas from Ujjain, the sun went down; the moon arose. Bhadrapathy seemed to fly as if on wings, so great was its speed. Vasavadatta could not bear the thud of its feet and its whirlwind speed. Kanchanamala revived and put heart into her by saying: 'The only drawback, if any, to your elopement is that your father has not given you away ceremonially in marriage. You wished to join this lover in your dreams, and lo! he hath appeared and is taking you away. Put aside all your apprehensions for ever. Due to the tremendous speed of the elephant, the moon and the stars do not appear fixed in the sky, but to be whirling; the hills and trees appear as if rushing to attack your face. Look not at them but cover your face'. Then she wiped her face, and in order to deaden the thud of the elephant's feet, which sounded like the perpetual beat of the strong pinions of a flock of eagles, she put pieces of cotton in her ears, drew her and clasped her close; and Vasavadatta lay content.

(70) Bhadrapathy traverses the Marudha Thinai

First, the elephant crossed swiftly the Marudha Thinai – the region of fertile and cultivated lands and fields.

The Straight, slender, graceful areca-palm with spathes;
The rugged palm and the bunched plantain - groves;
And the coconut tree with bunches heavy; the weighty jackfruit;
The Payan tree and the much-leaved mango tree;
The Punnai, Cherundi, and Njaazhal with golden flowers;
These and others besides without intermission
Hid the sun and created a night of shade during the day.
Whilst in the broad patches of threshing floors
The fine Sali paddy sheaves lay heaped knee-high;
The stately bulls stood picturesque amid the fields;
The shouts of ploughman, the chatter of men at harvest,
The women bent low plucking the weeds away
Who quaff from liquor pots their foaming ferments;
The babble calls of parrots, like prattle of infants sweet,
The haunting time-beats of the Mridangam, the echoes from the Thatari drum,
The warning calls of farmers to open or shut the sluices-gates;
These sights and sounds met and heard all along the river.

On the way, Vayanthakan cautioned Udayanan: "Lo, yonder town that hoves in sight is the famous one of Arutta; it will be prudent to avoid it least the townsmen awake startled by the pounding feet of the pachyderm, but go along the highway which skirts it on the right," and its rider did so.

(71) Bhadrapathy crosses the Mullai Thinai, the sylvan tract full of pasture-grass and shrubs

The next region Bhadrapathy passed was that of the Mullai pasture-land with shrubs:

Where grows the Thinai-grain, the smallest of the grains
With bent sheaves, and the cholam with lengthened ends;
And Varagu with branching sheaves, and black rape-seed,
The offspring of the rainy season; the Avarai with flowers grey;
Payaru, lentils which bud in handfuls; grams black in odour;
And those on which horse feed and thrive; the fatty groundnut rich in oil;
The Thorai grain and the Thuvarai Dhal; and the other legume and pulses,
With yield beyond measure, grown on wastes of land,
Feeding unrestrained on which the Marai doe
Spurts its teaming milk all the way;
And nibbles on the white-flowered Musundai creeper
And the antlered Iralai stages with crooked horns
Graze on the Kaya shrubs flush with leaves
The wide-spread Konrai grown mixed with Pidavu trees
(1.49: 104 to 116)

(72) Bhadrapathy passes through the wooded Kurinchi Thinai

Bhadrapathy's next march-past-through was the Kurinchi Thinai, the region of the hills and mountains, where:

In the lofts where the Kuravar, the mountain hunters
Who know no pity, wrap in skins pieces of sandal-wood
Sweet-smelling along with black ebony;
And in the light of night-fires kept burning at night
To keep the prowling tiger tribe away, the wide-tailed
Yak deer sleeps unafraid and secure;
All the cool mountain slopes are studded
With the stately Thagara, the Narai creeper,

The big Veri tree, Varukkai jack-tree, Mango, sura punnai,
Plantain, the Pila that clings and grows tall in hardy paths
And exudes a milky exudation; the Shenbaga great,
And Pindi dedicate unto the Jain God supreme;
And canes that lace and intertwine; and the black-trucked
Kurinchi which confers its name on the entire region;
And the Vengai tree which foretells the coming marriage;
The Sooral Aacha tree that yields liquor; the Valli, Maral,
And the white Vasambu, the medicinal sweet-flag;
And the Kanthal with flowers all red, as if aflame;
And the milk-white Kottam, Panichai, Thilakam,
And Veyi and Vedhiram, bamboo kinds twain;
And Vetchi and Kulavi, the Jasmine mountain-grown,
The flowery Thillai, and Marodam the graceful red ebony,
Aram and Sandhu, two kinds of the fragrant sandal wood,
And Akhil and Thamalam whose dark-green leaves
Vishnu loves to wear in his garland; and the spicy
Clove, cinnamon and cassia; cardamom and Iluppai the wild olive. (1.50: 17-33)

(73) Crossing of the great Nadham, the river Narmadha which flows west

Then they crossed the Nadham or mighty river Narmada the giver of happiness which flows from East to West and joins the sea:

That river which ariseth straight from the inmost heart
Of the great Vindhya mountain – the home of the Vindhas
Or wonders, the home of Vindha Durga the peerless mother;
And in its course it flowed over and showered to men
With both her hands these priceless gifts:–
The gems born in stone uncut and unwashed;
Pure gold born in the womb of earth;
Pearls born in bamboo stalks;
Pure rice born in the Vedir bomboo;
Pearls born from out the tusk of boar and elephant;
Diamonds born in hills and mountains
. . . .
The nectar sweet from the pot-bellied prickly jack-fruit;
And the honeyed pulp of the long-stalked mango ripe;
And the weighty plantain cluster hung from its dark stalk;

And many a big wild beehive pendant on rocks;
And pots of liquor drunk by the Kuravars;
And thé Aivana paddy and sugar-cane grown wild;
And sheaves of black Thinai and boulders strewn with
The bigger Perunthinai; and green ginger dedicate unto woman,
And the powdery koovai roots, the petals of the Naga flower,
And the dwarf Salekha teak with core of adamant;
And the thorny Akhil and the Kumkum tree,
With the beadlike green pepper, roots, and turmeric,
And the stout Thagaram tree, the Kodukkai tree bearing
Bitter-gall nuts: the pungent Thippili long-pepper medicinal,
The Nelli reputed ambrosial with thin leaves and small green berries
The lac which worms build on trees of height
Mixing all these in hotchpot, an incessant bearer of these gifts with love,
And gathering all the wealth of tributory mountain torrents,
Like some stately ship that carries the wealth of one country
Over the seas to another, the broad and brimming river fills
And embraces both its banks, it crashes the fair Kurukkathi and Adhiral,
And mixes in a Kaleidoscope of varied coloured flowers
The tufted Anichai, the Mylai or Iruvatchi and the Mouval
Or Semmukai fragrant and undermines the roots
Of the Njaazhal or Kumkum tree and the Punnai,
And merciless bends and twists the Kurandhu and Konrai
Till they complain loud and fells and crashes
The Thadavu and Pidavu· and breaks
The Murungai and the horny Mullu Murungai;
And tears by their very roots the mango and the Marudu,
And breaks stem apart the Sevu and Kuravu trees:
And twists the Narai and Naga by the middle;
And undermines the support-feet of the Vazhai, the plantain
And the graceful bamboo; and lifts up bodily the widespread banian
And the holy Arasu; rolls round and round the Pungu and the Naval;
And intertwines the Guava with the fragrant Kodal
And tosses the Anicham and Asokam about;

And rushes in full attack on the Panichai and Payan trees;
And compels the Valliman and Aral deer follow its course;
And makes the spotted deer and the Pulvoy herds
And wild cattle jump and leap about to avoid
The whirling waters of the mighty and turbulent river.

(1.51: 8-56)

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(74) Crossing of the Palai Thinai or arid and desert region

While crossing the Narmada river, Vayanthakan looked up at the sky and calculated the time from the position of the stars. The next region the elephant passed into swiftly was the Palai Thinai – what was seen everywhere was the arid region with stones and boulders with cutting and piercing edges, keen like the edges of a file. The Einars constituted the wild and cruel tribe of mcn who lived there. Durga Devi was the presiding deity and a temple was erected in her honour. The freebooting inhabitants lay in wait in and round the fane, set upon the caravans of merchants and others who had to pass that way, took away all they had, killed their victims, threw their bodies about, covered their corpses with leaves and twigs, and placed stones over them; numerous mounds grew and formed in such manner. In some other places the slain bodies were cast carelessly into pits and lay exposed. Small shrubs grew and got intertwined. Even in the cold season due to aridity the Palai felt hot and scorching. Vayanthakan counselled:

The floral trees peculiar to this arid tract
Are the forbidding, repulsive and shadeless trees:
The Omai, Oozhinjil, the Ulavai, the Sokay,
Kaduvu, Thanri, the Thodari with cruel
Poisonous wait-a-bit thorns; Aravu, Arasu, Aara and Aathi;
Iravu, Indu, Kuravu and Kongu, Kalli of all srots –
The milk-hedge sort and the Prickly Pear;
Kadambu, Mulli, Murukku, Thanakku,
Palasu, Kanaikkan, Njemai, Eengai
The silk-cotton, Thengai Nelli,
Vahai and others. To pass through this
Scorching waste during day time is unwise;
Hence it should be encompassed this night alone.

(1.52: 37 to 44)

And Udayanan prodded and urged Bhadrapathy forward. Unfortunately, Godapathy the veena of repute got loose from its place and fell into a bamboo-thicket.

(75) Bhadrapathy sags and falls dead

Vayanthakan saw it fall and requested Udayanan"Please stop, Your veena has slipped and fallen", but the latter replied: "The elephant has traversed eight hundred roods away from the place it has fallen; we cannot retrace; a god gave it to me; the same God will again restore it if He pleases", and he drove his mount at the same whirl-wind speed. Soon however due to strain, a disease peculiar to elephants named Kalavegam told upon it and the noble animal began to sag and go slow at a point within five hundred yojanas of Brichchodana's territorial limits. Udayanan realised its condition and warned Vayanthakan: "This elephant has taken ill; it is going to succumb and fall dead. Get down its back along with Kanchanamala". So saying, he clasped Vasavadatta

"Like unto Him who cleaveth unto Uma
With inseparable clasp, the God whose eye blinks not,
The Lord of light excessive that dazzles mortal eyes,
(1.53: 15, 16)

and descended slowly from the headside. Then slowly the beast sank to the ground spreading its legs and with its forehead touched the feet of Udayanan as if saying: "please forgive me; my spirit is willing but the flesh is unable to carry you to your destination". Udayanan who was versed in the art of omens, noted the direction of its fall and the manner; they betokened that at first he would experience pain and danger, later on that he would be relieved from them, and eventually that he would reach his destination. He removed all the usual trappings and ornaments that adorned the animal – the ropes that bound its flanks, the howdah on its back, the band on its neck on which the mahout planted his feet etc. and hid them in a safe place. Then he announced to Vayanthakan: 'This noble animal is going to die instantly', drew near its head, passed his hands softly and lovingly over it, pronounced the mystic Om in its right ear, and then the Pancha Mantram or fivefold Namaskaras, with a view to its future higher births. And he wept and said: 'Noble elephant! In this birth of mine, you have rendered me an unforgettable service; live thou united with me in the next.'

He then said to Vayanthakan: 'Let the two ladies snatch some rest and sleep. Do thou mount guard over them and protect them.' He then handed his bows and arrows to him, clutched his sword and shield, and looking about for water to perform the obsequies of the dead animal, espied a stretch of water at distance of a bowshot.

(76) Parties walk some distance and take refuge in a bush

Sukran or the morning star arose at that time. Udayanan placed his weapons on the banks, bathed, went through his daily ablutions, and then performed Tarpanam or offerings of water praying: 'May the dead elephant go to higher worlds and take higher births'. He again rejoined Vayanthakan and said: "Now it has become incumbent on us to spend a day here; let us seek a safe and secret hiding place for it." Vayanthakan replied: "We now stand in a junction of pathways. This place is infested by the wild and lawless robbers who live about it; so it is entirely unsafe for us to tarry here any longer. Let us walk two kadhams ahead and rejoin the highway that leads to our city". Then the prince exchanged his weapons again, and asked Kanchanamalai: "Wake up your friend; this is a place of peril; let us walk to a safer place; and she did so and informed her mistress. And Vasavadatta who was born and bred up so tenderly that she considered even a bunch of flowers to be a burden, urged by her great love for her beloved Udayanan, underestimated her own powers of endurance, and began to walk with enthusiasm. At that time, Udayanan led the procession of the party, Vayanathakan brought up the rear, and Kanchana the flank, guarding the princess in the middle.

And this was the battle-array: the Vaddhava prince
Was like the frontal charging van with flag aloft
The host behind which brought the rear was constituted
By Vayanthakan sans stain and reproach, who held high
His sword in right hand, while he held a poniard
Clutched in his left, intent and alert in guard
The troop that constituted the flank was no less
Than Kanchanamalai dear. (1.53: 138 to 142)

And while thus they proceeded a little, the feet of Vasavadatta which would not brook the impact of treading on the proverbially tender Sirisha or Anicha flower, began to get frayed and bleed, and developed boils. Udayanan noticed her condition and said to

Vayanthakan: 'Lo! She is unable to walk; it is not proper to make her proceed further; seek out some place to rest nearby'. The latter did so and discovered a water-hole, a grove of silk-cotton trees, whose branches grew thickest and hid the place, and made it inaccessible to even the birds. The two friends then cleared and made the place ready and fit, spread a couch of leaves, made Vasavadatta sleep on it with Kanchana by her side, and stood guard outside.

(77) Vayanthakan leaves for Pushpanagar ruled by Idavakan promising to return quickly with help

On that second day, the sun set and the moon arose. Hostile animals and birds began to give vent to their animosities by their challenging cries and notes. Vayanthakan suggested: 'We cannot hope in this dark night to proceed and reach the city of Jayanthi where Urumannuva resides, as many dangers will befall us on the way, and it will be a strain on Vasavadatta who is tender. So what I now propse is, to walk this night to Pushpanagar, where Idavakan resides, with a vast army and rendering great help to Yuhi. I shall return in the morning with a sizeable body of troops. Please await my quick return, standing guard over Vasavadatta.' Udayanan agreed to the proposal saying: 'In order to convince Idavakan of your true credentials, begin with a secret incident known only to both of us. Then take up the narrative of my carrying off Vasavadatta until our resort in the present place. Go and return quickly with assistance.' And in that utterly forlorn state, the sight of Vasavadatta alone was a source of relief and delight to him; he made both Vasavadatta and Kanchanamala take rest and sleep, and looking like another Kamadeva the God of Love, went round and round the place with bow and arrows. And the night passed away and another day dawned.

(78) The attack by the Einars

And Udayanan washed his face and eyes and finished his morning rites, commiserated his present forlorn condition and stood expecting relief from Idavakan and his troops. At that time, a bird called the VAYAVAN, with a tuft on its head and a chiselled beak alighted on a tree nearby and let out its cries. 'This bird announces an imminent attack by enemies', said Udayanan to himself and he made ready his bow and arrows and stood ready.

The place where Bhadrapathy fell was infested by the Savarars and Pulinjars, wild forest tribes who inhabited the mountain slopes, despoiled all who came to that region and sold their loot for whatever could be got and led such a marauding life. They saw the imprint of the elephant's feet and correctly inferred that they were not those of a wild elephant, but of a trained one in some city. They then traced the drops of blood and came to the dead elephant and saw the imprint of adjoining human feet. They then said among themselves 'Lo! these are not fresh, but those of men who have passed by in the night· we cannot get at them now', and their excitement subsided. Just then a bird cried and an old bird-augur among them derided the rest and cried: 'Listen to the bird-call. It augurs that if we advance just now, we could come across a rich chieftain and that in the first instance though we may suffer harm at his hands, in the end he will succumb to us and become our captive.' Hearing this:

The wild men scattered and went about everywhere
Like unto the monkey-tribe which in its meticulous search
For her with eyes fair like those of the Kayal fish,
Sita even; left nothing unexplored – the hollow in the banyan,
Wild scrub, crooked paths, caves and hills that housed them,
Woods with bamboo clusters, pits and hollows in trees
The haunts of beast and bird, and lakes and water spreads
Where waterflowers grow, and others besides where men
Can hide and take refuge. (1.55: 104 to 110)

And thus going about they came across Udayanan. Raising numerous shouts and cries, they surrounded him on all sides. Asking Kanchanamala to take care of the trembling Vasavadatta, Udayanan issued forth, took his stand beside a Kongu tree and aimed arrow after arrow at them. But they pressed forward undismayed and threatened him crying loudly: "Are you not he who is hiding when your elephant died? We shall kill you; tell us true who you are and where you are proceeding?" Speaking harsh and abusive words, they sent a shower of arrows at him, but he easily countered and rendered them, ineffective; he aimed keen shaft, which not only pierced them but went beyond and fixed themselves in the earth. Ninety-nine Maravars died at his hands and the rest retreated saying to one another "Who is this handsome youth that is killing us in this fashion? Is it Yama the God of

Death himself, who has come in this guise?" Then they all turned upon the old augur, abused him and withdrew to a respectful distance.

(79) Bowstring of Udayanan cut

Not knowing what to do next, they turned to the bird-augur and asked him: 'Lo! this man is one, we are many; but we are being killed by him. Consult the omens and tell us how we should proceed next,' and he advised them: 'Set fire to the scrub and bushes around silk-cotton tree; they will then come out and fall captive! They accordingly set fire, and like many foxes compelling a lion to come out of its den, Udayanan had to issue out of his stronghold. He told Kanchanamala: "Take Vasavadatta by a backway; I shall face, fight and ovetcome them and then rejoin you." And unable to remain amid the blaze, Udayanan issued forth. Seeing him coming out like a band of elephants which behold a yali or lion cum flying eagle, they went behind for a short time. Udayanan took advantage of the pause to lead Vasavadatta and Kanchanamala away. Seeing their prey slipping away, the robbers closed in again and immobilised him by cutting his bow-string, and left him lie a lion caught in a net. For a short while he stood helpless like Abimanyu amidst a throng of his enemies when his bowstring got cut by Karna, he raised his bowstick and warded off the arrows shot at him. Vasavadatta was overwhelmed on seeing him in such a critical situation. With trembling hands she unfastened her jewels, and handing them over to Kanchana addressed the robbers and said weeping: 'Torture us no further' Kanchana handed them to Udayanan saying: "Please hand these jewels over to the robbers; if we do not do so, further trouble will befall us".

(80) In order to gain time, Udayanan says that he will lead robbers to hidden treasure

Beholding all this, the robbers asked: "Who are you?" and Udayanan replied: "Hunters! we are merchants belonging to the realm of Udayanan. We went to the realm of Brichchodana' purchased rich merchandise, loaded them on the back of an elephant and were returning when our animal fell dead. We have hid our merchandise in a grove and made a mark. If you want to

get at them, give up all ideas of killing us. We shall ourselves lead you to the secret place."

(81) The robber chief binds the arms of Udayanan and asks him to show the place

No sooner did the chieftain of the robber-band heard the words 'We are merchants come from Udayana's realm' than his anger subsided. He loosened his bow, ordered his men to lay aisde their weapons, and tied the forehands of Udayanan with his upper cloth and directed him: 'Arise man and lead me to the place you mention', and the latter took him quickly some distance away at first and then stood and said: "We did bury them in a grove rested in, being tired by walking in the hot desert. Due to the fires you have lit and the smoke emanating therefrom, I am not now able to discover the place. Please to await while the fires subside and the place gets cool.' They agreed to do so but warned him saying: "We shall wait, but if after it cools, you do not discover the place to us, we shall kill you for certain."

(82) Udayanan is unbound and he comforts Vasavadatta

Seeing the untoward turn of events and hearing the minatory words of the robber-chief, Vasavadatta's spirits sank low and she wept and wailed. And Udayana could not stand still looking on her miserable plight, and he requested the chief thus: "If you want to get at the hidden things, unfasten my hands this instant. I shall first console this lady, and as soon as the place gets cool, lead you to the place where the gold jewels and other things lie buried." And the robbers spoke among themselves: 'No harm in unfastening his wrists; if he fails to do as he undertakes, he cannot escape us.' And they undid the bonds of the hero whose hands had thickened and scarred in quelling unruly elephants, and stood ringing him on all sides. Udayanan wiped away the tears from the eyes of his beloved, spoke soft and endearing words and encouraged her; and in the midst of the depths of their misery, they stood looking at one another with fond eyes, and derived considerable solace and comfort thereby.

(83) Vayanthakan brings relief from Idavakan and his troops

In this posture of affairs, Vayanthakan left Udayanan like a calf its mother-cow and walked his way to the Pushpaka city. A

false floating rumour had just then reached the ears of Idavakan as follows: 'The relations of Brichchodanan had heard that Udayanan excelled in all ways and in consequence he had grown proud and overweaning and walked with his head high; unable to bear his insolent airs, the king's relatives had laid a trap of hidden arms into which he had fallen and got killed.' Idavakan felt miserable on hearing this terrible news and sworn: 'If this turns out true, nothing more remains but to follow our leader in death'. He was arranging to send a trustworthy messenger to Ujjain to ascertain whether the rumour was true or false. Just then, Vayanthakan stepped in and assured him first that Udayanan was alive, and Idavakan felt like one who has gained the highest heaven. Then he made enquiries and learned about the welfare of his lord and others. Finally he took Vayanthakan apart and asked him the object of his present visit, to which the latter gave a resume of the events starting from the bathing-festival, the abduction of Vasavadatta, the night journey etc. ending with Udayanan's present perilous state. Idavakan arose immediately saying: 'Our immediate duty is to rush with troops and relieve Udayanan and his party'. He then ordered his attendants to follow a bit later with the vehicles and conveyances requisite to take Udayanan and his party with honour and comfort to his capital town, and whatever else was necessary for their journey. He and Vayanthakan rushed on flying feet and reached the grove of silk-cotton trees.

(84) Udayanan and his party relieved

And there Vayanthakan beheld a ghastly sight – flocks of crows and vultures circling about or sitting on trees with pieces of the flesh of the marauders and blood on their beaks; and a pall of smoke enveloping the entire grove. He grew disconsolate and cried aloud: 'Verily this is the place where my lord hid and took refuge; something untoward has befallen him; it is better that we die, and Idavakan also shared his apprehensions. But the troop-leaders advanced sound reasons and dispelled their fears and proceeding ahead, they saw Udayanan standing with Vasavadatta and the wild men standing around them in a threatening posture. The troops began to fall upon the hunters. The same old augur warned them; "Betake to your legs, run away and save your lives. A bird spells out your destruction." But the wild men heeded not his words; they blew their pipes of horn, beat their

drums and opposed the army. Udayanan grasped at once that the army that had appeared had come to relieve him; he did not betray it fearing the consequences, but asked as if in ignorance, "Does the new troop belong to you or some other?" to which they replied: 'This troop belongs to Idavakan, one of the ministers of Udayanan. Come and run away with us. Otherwise, perchance they may seize and ill-treat you.' So saying some of the marauders made themselves scarce and slunk away; hid themselves amid the bushes and undergrowth and escaped with their lives; but some had the foolhardiness to oppose the regular and disciplined army of Idavakan; many paid for their temerity with the forfeit of their lives; the rest rapidly retreated and ran away and the place was soon entirely clear of the freebooters. All the while Udayanan shifted from one place to another, avoiding the missiles let fly by both the combatant sides. And the victorious troops of Idavakan, which had so fortunately come in time and relieved Udayanan, stood surrounding and congratulating Udayanan; and that hero and Vasavadatta stood in their midst exultant and glorious.

(85) Camp tent pitched for Udayanan and Vasavadatta where they took rest

Vayanthakan and Idavakan stepped forward and congratulated Udayanan; he, on his part, heartily acknowledged his gratitude to them. "Both of you were of great help to me in crossing the sea of troubles we were in." Then both the friends issued orders to the troops which they dutifully carried out. On the slopes of the hills adjoining the city of Jayanthi, a camp sprang up, vast and commodious and well-furnished. Two princely camps were set apart for Udayanan and Vasavadatta; they were stocked with all necessaries and luxuries befitting their great rank; both of them moved into their quarters and enjoyed their well-earned rest.

(86) The furnishings in the camp-tents

To honour Vasavadatta and carry out perfectly the furnishings in her camp-lodge, female attendants stood in line bearing the following articles in their hands – Pavais or dolls and cast images, Mutril, flutes and pipes, dice and chess pieces of gold, dogs cast in glass, sandal-planks, sandal-boxes, mortars to pound and mix scents and powders, incense censors, combs, boxes to put flowers, parrots, peacocks, Mynas, chunam containers of gold,

jewel-boxes, looking-glasses, lamps, cushions of wool, cotton, etc., silk-beds, Alavattam fans, Santhatri, flower-balls and other furnishings for ladies and their apartments. To honour Udayana and carry out perfectly the furnishings in his quarters, the following things were provided – a state horse, a state elephant, a state chariot, a white state umbrella, a javelin, a state flag, yak-tail fan, kettle-drum, conch, a state drum, canopy of state, royal throne and cushion. The attendants stood bearing portable things in their hands. Others speaking Sindhi and the numerous dialects stood in line. Guards and military men and others surrounded and flitted everywhere like the Easal – the white-ant when it grows wings.

(87) Udayanan takes food and rest

The time-announcers then came and intimated that the midday hour had come and Udayanan should prepare himself and take food. He was sore due to many causes – the night – long ride on the elephant, long sleeplessness, fight with the wild marauders and absence of food. They rubbed medicinal oils on him, massaged his body and bathed him in healing warm waters. And he emerged fresh and refreshed and dined in delight in intimate company. Similarly, the lady attendants-in-waiting bathed Vasavadatta and fed her. And what with the orderly tents pitched, the trumpetings of elephants and the constant bustle, the military encampment looked like the milky-sea with waves. Due to its excellent amenities, it resembled the Uthara Kuru, the fabulous place of bliss.

(88) Udayana and Vasavadatta enter the city of Jayanthi, in State

Then the pair of lovers Udayanan and Vasavadatta were taken in State to the city of Jayanthi. A richly caparisoned elephant was brought and Udayanan got on it and he looked glorious like even Indra the king of the gods. A lofty white silk umbrella floated over him. On both sides of him an elephant cavalcade lined his march. Fierce-looking body-guards with swords in hand and in armour accompanied him. Troops of elephants, horses and foot-soldiers followed in parade. And Vasavadatta resting her hand on the shoulders of Kanchanamala slowly ascended and followed, looking like the darling daughter of Indra himself, in a chariot of exquisite workmanship and full of strange mechanical contrivances; the vehicle was fashioned out of Podiyal sandalwood, ivory from the Vindhya mountain, gold from the

northern golden Sumeru mount, coral from the creepers and reefs of the western seas, pearls from the pearl-diving port of Korkai, silver from the silvery vindhyas, copper from Eezham or Ceylon, diamonds from the Himalayas, iron from Kadaram. Besides, the chariot contained these mechanical devices and wonders:

All the cunning of hands and workmanship
Of Yavana carpenters; of Avanti blacksmiths;
Of workers in gems born and bred in Meghada;
Of goldsmiths who wrought in the gleaming yellow metal
In Pataliputra; and painters from the Kosala region;
And workers in colours and dyes native to Vaddhava land.
(1.58: 40 to 44)

All these workmen had exhibited their several skills in the several garlands which hung around; in astronomical devices which showed the respective rising and setting of the sun, the moon and the several planets; robot images which swayed and fanned yak-tail chamaras etc., and many a contrivance besides. New attendants and ladies-in-waiting accompanied Vasavadatta's foot-steps. Body-guards with batons in their hands protected the flanks of the chariot. Flags small and great waved gaily. The drums sounded ıaising echoes in the hills.

(89) Feudatory Princes and chieftains come with tributes

On that occasion, the Kurumbars–the petty feudatory princes and chieftains owning small principalities and strongholds in and among the hills around, came and bowed and presented their tributes, which consisted of ivory tusks, mountain-honey, jack-fruits and numerous other fruits, seasoned wood for making veenas, pearls from bamboos, Akhil wood, boar-tusks, tiger-skins, black monekys, deer and other mountain products. And they swore loyal and eternal allegiance to their overlord and sovereign king in these terms:

King and overlord of ours! Even in thy days of dire
It is not in our blood, to turn our faces askance
And backslide in our allegiance due,
Though the earth should move and slither,
From its foundations firm. (1.58: 90 to 92)

The Mlecha princes led the van and the troops followed in the rear. Thus accompanied and served, crossing numerous hamlets and regions protected by small protection- palisades and outwork defences, Udayanan reached at length the City of Jayanthi.

CHAPTER – 2

ILAVANA KANDAM

(1) Udayanan takes up his residence in the palace at Jayanthi, and the comments of welcome on his action

When the citizens of Jayanthi heard that Udayanan was coming along with Vasavadatta, they felt overjoyed and set about making grand preparations to welcome their guests. They put up pandals overhead all along the way to afford shade from the sun; they sprinkled flowers on the roads; they planted the kamuhu or arecanut tree with its ripe bunches, plantain trees with bunches and the sugarcane on both sides of the highway; they erected welcome archways before every doorway and hung coral and pearl garlands on them; they floated waving flags and buntings on house-tops; just as the heaven of Indra, the king of the gods, welcomed the Arha the Jain prophet when he attained knowledge and destroyed the ills and miseries of human beings. Drums were beat; numerous musical instruments played; men and women crowded their doorways feasting their eyes by a sight of the royal couple, saying: "Enter ye our city, who have dispelled our pains and afflictions, as the sun the darkness of the night;" some others said: "Enter thou, royal he-lion who in order to recover thy divine elephant, fearlessly entered the forests alone, got seized by thine enemy at first and later honoured, and have now come conquering bearing away his daughter", some others expressed the wish of their hearts thus: "Thy enemy Aruni seized thy Kausambi city by stealth when thou were absent; overcome and destroy him now that you are come back: may you live long and protect us"; others praised and welcomed Vasavadatta thus: "Goddess Lakshmi sought and obtained a secure and happy home on the breast of Lord Vishnu. Similarly, Punya Pavai thou! who hast done penance in thy prior life to unite in holy wedlock with thy lord,

our Vaddhava prince! protect us graciously;" others said: "Lo, we have beheld with our eyes the rare sight of our Vaddhava prince Udayanan endowed with eyes, lovely like fair lotus-petals come along with Vasavadatta, the winsome daughter of the great emperor Brichchodanan; we feel blessed; what more remains to behold in this life of ours?" some stated: "We have heard that Brichchodanan hath a lot of fair daughters, but that Vasavadatta surpasses them all, and that she is a sight even unto the gods to behold; but we had never the opportunity or luck to see her: lo! we can now easily see her; long live our Vaddhava prince who has brought her and afforded a feast unto our eyes:" others complimented Yuhi thus: "Our Yuhi heard that his master Udayanan had been tricked by the sight of a false elephant and imprisoned. What did Yuhi do then? He spread the false news that he was dead, put on a disguise, entered Ujjaini, accomplished incredible things, freed his master from prison, advised Udayanan to elope with his enemy's daughter, and actually set them on their way and saw them off. How astute and daring is our Yuhi! May he live long!" Others said: "Look at the inscrutable ways of Providence! Our prince got imprisoned and was greatly afflicted; finally it brought him Vasavadatta, who not only relieved him, but has wiped away all our afflictions. Is not all this a thing to wonder at?" Some others ascribed uncanny astuteness to Brichchodanan thus: "Lo! how deep is this Brichchodana! he had heard that Udayanan was matchless in Veena but that he had grown proud and haughty on that account; but he had deep designs of marrying his daughter to him alone. How to bring it about? The emperor thought: 'Now if I entreat him, that proud felllow will reject me with scorn. If I send my daughter to him and marry her to him, the world will laugh at this mesalliance to one inferior to me.' So, he cunningly contrived to have our chief who is elephant-mad caught, asked him then to teach veena to his daughter, knowing full well that the teacher would succumb to the beauty of his daughter, and then sent them on their way. Abduction, elopement, pooh! – all pretences and false lies. All these are usual tricks adopted by fathers who have daughters to marry." Thus spake the citizens of Jayanthi, making diverse comments on the various actors. And amidst all these remarks and hubub, like Indra the king of the gods entering his Amaravathi, Udayanan made his Pattina Pravesam, entry into the city of Jayanthi, and took up his abode in the palace therein.

(2) Auspicious date fixed for marriage of Udayanan and Vasavadatta

Some days later, the State chief astrologer who had won recognition and fame on account of his deep learning and was entitled to the honours of a ceremonial umbrella being held over him, going about everywhere and wearing his shoes, and being present on the occasions of army parades, and riding on an elephant etc. fixed an auspicious date for the marriage of Udayanan and Vasavadatta. Thereupon, the aged Valluva employed to announce such happy tidings, daubed himself with white sandal paste, put on a garland of white flowers, clad himself in white and went inside the sacred precincts where the State kettle drum was kept and preserved. The drum was drawn taut by strings of gold; it was kept wreathed by garlands of pearl and of fresh flowers; it was kept covered by the hide of a bull with the hair on it. The Valluva duly worshipped the drum, sang hymns to Kotravai or Durga the Goddess of Victory, mounted it on the neck of an elephant and himself sat on a special seat reserved for the State drummer, and surrounded by many of his underlings he slowly passed along the main highways, beat the instrument with the short drum-sticks and proclaimed aloud: "Victory to the Vel or javelin of our lord the king! Let Lakshmi, the Goddess of Fortune, always abide with our king! Let Kalyana Lakshmi the Goddess of marriages flourish! Citizens! pay attention to and heed the announcement I am going to make. Avoid sins in your lives but spend your days in prosperity and with fame. Such and such a date has been fixed for the marriage of our liage lord Udayanan to Vasavadatta, the daughter of Emperor Brichchodanan." The citizens felt extremely glad to hear the happy announcement. They erected arches before their houses, covered the roads with wide Pandals and adorned the inside and outside with exquisite ornamentation.

(3) Marriage of Udayanan and Vasavadatta performed according to due Vedic rites

And then the city of Jayanthi put on a glorious bridal look on accout of the numerous sights and sounds described below: (a) Betel leaf and pan distribution. On one side resounded the cries of those who distributed free betel leaves with its accompaniments of areca-nuts of various kinds in boxes and chunam from big pots. (b) Food-distribution. The sounds of those who dispensed foods,

sweet like nectar and other eatables and delicacies prepared in pure ghee freely to all who came at all hour and demanded of them. The kitchens were in charge of expert cooks trained in the art of cooking. It was surrounded on all sides by cool and clean sheds spread with sand. (c) The ceremonial saffron paste spilled from the hands of the donors; flowers; the Samiths – dried twigs of the Arasu tree–put in fire in rituals, fallen in front of the houses of Vedic Brahmins; the cosmetic powders spilled before the houses of mixers of fragrant powders, unguents, etc; flower-garlands cast away by women out of pique and on boudoire in lovers' quarrels; the golden chains shaped like flower-buds slipped from the necks of children; the Bali or offerings of food to the street deities; the refuse of pan-chewing spat upon outside houses which had been hid out of sight by pouring sandal paste and scented waters, and overlaid with designs in flowers and kolams in Rangoli of diverse coloured powders: the mischievous feet of little children had wiped off and erased the geometrical drawings; but the attendants and servant-women had caught hold of the offending youngsters and brought them captive before their mothers and guardians and the air now resounded with the shrill clamour of the women preferring their plaints and charges; (d) while six circular devices poured Abisheka water in rotation and the three traditional divine umbrellas of Chandra Adittam (Sun and moon) moved overhead in succession worked by mechanical springs, above the figure of the Arhat, the jain God, the Jain temples resounded to the loud expositions of the lives of the saintly twentyfour Thirthankaras and the chants and hymns during the worship of the Arha (e) the shouts and cries emanating from those employed in adorning the city: these were the master-workmen whose adept hands wrought in – palm – leaf, cork, cloth etc. without the least change in smell, shape, colour etc. – into the resultant tree varieties, with their several accompaniments of leaf tender and grown, bud, bloom and flower: these were tied to the several pandal posts and supports: similarly on the walls in front the paintings were painted; various instruments recording the passage of time were installed: and other ornaments and adornments which drew the eyes of onlookers and rooted them to the spots were made; the cries and calls made by the workmen and the crowds formed part of the general din and bustle; (f) and then, old and trusted servants of the king went round the shops in the four square bazaar-street and gave the loud

assurance to the merchants; "Except the royal crown and the jewels needed for it, if anybody chooses costly jewels and gems, sell them immediately and without higgling and bargaining to such purchasers; the king will certainly reimburse you later twofold;" the din in the bazaar-streets caused by this announcement spread far and wide; (g) another babel arose from the calls of mothers to their children who ran about playing in the streets in disarray: "Come in ye darlings! do not wander in the streets thus; your fathers are going to the Kalyana Mandapam. Accompany them dressed in new clothes and adorned;" the mothers accordingly donned them in finery, from head to foot, kissed them lovingly and sent them with blessings along with their fathers; (h) loud arose the cries of drunkards and revellers who could not part from their drinks of several vintages who clamoured: "Pour and safeguard the liquors in the storage pots and vessels; hand ye the cups liberally to one and all" (i) a thousand and eight elephants of the most excellent pedigree were chosen to bring water from the holy rivers, lakes and other Thirthams for the coronation; in war they would transpierce their enemies by their keen tusks and wear their entrails on their necks as garlands; but in daily life these animals were so intelligent and well-behaved that they would respect the elders, the men of religion and children and never harm them; a din arose from these formidable animals and their mahouts; (j) and last arose the tinkling music from the anklets of the palace virgins and the calls of welcome inviting thus: "Oh ye virgins! who have earned the Punyam, the holy merit to bring the sacred waters, enter ye the palace, ye are welcome"; these virgins chosen and deputed to bring the sacred coronation waters were all extremely lovely to look at, but so pure in their virginity that they would not lift their eyes to look at even the faces of their parents. These and a thousand other sounds resounded everywhere, and the city put on the look of a bride and glowed with a bridal sheen. All things necessary for the bridal ceremony were made ready. The Josiyars entered and announced the auspicious time. Then the holy Purohit (who implicitly practised the six duties enjoined on the Brahmin caste of daily repeating the Vedas, of teaching the Vedas to others, of performing sacrifices for his own sake, and of doing so for the sake of others, giving of gifts and receiving gifts; who performed daily the Agnihotram to the three holy fires of the Aahavaneeyam, the Garhya pathyam and the Dakshinagni; whose

tongue had got sanctified by the correct pronounciation of the Vedas) came forward and seated Udayana and Vasavadatta in the marriage dais; then he lit the holy fire and offered the Auhuthi the sacred offering to the firegod with the due articles of ghee, milk etc; invoked the several presiding deities with the Mantras proper for each, paid due worship unto them, made due offerings of food etc., duly conducted the ceremony of Ammi Mithithal – planting the bride's feet on the grinding-stone, and finished it with the Aseer-vatham in the end: "Remain firm and fixed on this goodly earth and flourish even like the Naaval or Jambo tree, and the Sumeru the mount of gold." Then Udayana clasping the hand of Vasava-datta came devoutly round the sacred Agni, and he pointed the sacred star Arundhati, the chaste wife of Sage Vasishta, to her. And when all the rites were over ana complete, Udayanan and Vasavadatta were made to ascend the nuptial bed. Then six days after, the Guild of Astrologers, officers of State, the fivefold band of ministers etc., and the eightfold Aayam, personal officers of Kanakkars or accountants etc., gathered and supervised the cere-monial shaving of the king.

(4) The Coronation of Udayanan

Then the coronation of Udayanan was celebrated in a magni-ficent manner. The five great bodies, the eightfold Aayathars, and the steadfast kith and kin, the traditional three bodies who should always surround a king drew nigh unto him. One thousand and eight pots of gold filled with the Abisheka waters came in procession on 1008 elephants with umbrellas canopying them; Virgins on both the sides conveyed the pots holding them tight. Muzhavus were played; drums brayed; conches were blown. Flags small and great swayed and waved on high. Sixteen maidens proceeded before bearing the sixteen Mangalam or auspicious things. Guards bearing swords, javelins and batons, marched on both the sides. Then they went to a consecrate well, brought water from it and seating Vasavadatta by the side of Udayanan poured water on them and adorned them in regal robes and ornaments. All the ceremonials of coronation were duly gone through. Then they partook of delicious foods and the royal pair of lovers felt happy.

(5) The royal couple visit the Jain temple and come in State procession

At about that time, some elders suggested to the king; "It is

deemed part of the coronation ceremonies to visit the temple and come round the town in procession''. Udayanan accepted it readily and he and Vasavadatta went to the temple where the Arhat Deva shines resplendant beneath His three umbrellas; they bowed and fulfilled their religious vows duly. Then they went outside the town-limits and circumambulated it in a grand procession. And the townsfolk male and female got up on the top-floors of their houses, raised platforms and other vantage-points to have a sight of the newly-wedded royal couple and beheld the gala procession. And the pair of royal lovers, lived inseparable from one another, enjoying to the full the bliss of perfect love.

(6) Yuhi spreads the report in Ujjain that Brichchodana willingly sent Vasavadatta along with Udayanan

At this time, Yuhi bethought of what remained to be done by him in Ujjain. Yuhi's fame had spread far and wide and his name had become a bye-word for political foresight and statesmanship; though he and his friend Udayanan were born to different persons and got separated in life due to their various occupations and stations in life, yet like the proverbial cow's milk and honey born in different places, Yuhi had the genius for friendship and mixed completely in sweet and inseparable friendship with his companion; he had supreme practice and mastery in governance and management of affairs of State; and other qualities necessary for those who are councillors of kings; and recently he had lived incognito at Ujjain and carried out triumphantly all his grand designs. Now he broadcast the news everywhere, that the emperor Brichchodanan did not care for, but overlooked the fact that Udayanan had been caught and imprisoned and lost all his wealth and kingdom; it was on account of his whole-hearted and loving willingness and consent that Udayanan was enabled to take Vasavadatta on his elephant and return back to his own city of Kausambi. And there was no nook or corner of Ujjain where the news intended to be sedulously spread by Yuhi's agents did not reach:

In all the courtyards and verandas of the palaces;
In and near every household door; in all the places where
Talkative men congregate and retail gossip; in the stables
Where elephants stand tied to stakes; in the still and peaceful
Hermitages where spiritual men live and perform penance;

In the military quarters and camps; and the blocks
Of the foreigners whose words have to be interpreted;
In the agraharams where Brahmins chanted the Vedas loud;
In the gambling-houses which never shut day or night
But play and wagering went on continuously;
The ill-famed place where liquors were sold,
Where men tho' knowing good and bad would not
Control themselves but gave themselves up to drink;
In the redlight quarters where women tipt their eyes
With collyrium and bartered their beauty for gold;
In the bazaar streets which bewildered and confused
Men by their profusion and wealth of rare and costly things;
In the stables which housed fleet steeds, and in the quarters
Where weavers plied their shuttles to and fro;
Along the banks of lakes and rivers;
And halls where dancers trod their measures
And places where men meet and the junctions of streets
(2.8: 56 to 70)

And Yuhi planted spies to report to him how the public received his propaganda and reacted thereto. He then held a farewell gathering of his agents and others, congratulated them on the swift and secret efficiency with which they had carried out the several duties assigned to them, and then bade them: 'It is time for you to cut short your further stay in Ujjain. Return singly by the ways you have come and rejoin your monarch', and they all did so.

(7) Yuhi arranges for journey of Sankhya Matron

Then Yuhi went into the villages where his agents had disguised themselves as ascetics, showed himself as a newcomer in the several Asrams where they had put up and instructed them to return to Udayanan. On his part he spent the entire day in conversing with the Munis on the differences between the several religions and speculations and in moral ethics. In the night he returned to the house of Sathakan, a potter, a spy who had preceded him to Ujjain. The Sankhya Matron was in the house. Yuhi told her all that had transpired so far, and what should be done in future. Then he handed her a knapsack of Aval – rice squashed and medicated, a hardy diet used by pilgrims and a waterpot, and asked her to be ready to start on her journey.

(8) Yuhi and the Matron fly to Pushpaka city and meet Idavakan

Then Yuhi sought and met the chief of the Yavanas who was a friend of Udayanan, told him that he had to depart urgently and got from him a flying machine that was not drawn by animals but was motivated by mechanism. "You should see that all our friends start on their return journey and come last", he ordered. Then he got on the machine along with the Sankhya Matron, and flew towards Pushpaka Nagar like a veritable son of Indra. On the way, he halted at the secret places fixed, made the Matron get down at the four hundred and fortieth step asking her to follow later on by herself, proceeded forward to Pushpaka City at night unrecognised, dismantled and hid the machine in a safe place. He met Idavakan and learned about the welfare and activities of Udayanan, and took his well-earned rest. The next day escaping the throng of visitors, he and Idavakan resorted to an undisturbed chamber where Yuhi narrated to his friend all that he had contrived to free Udayanan from prison, and his friend praised him saying:

He who slinks away and disappears
When misfortune overtakes his friend
Deserves not the name; but you have
Proved and stablished that name today. (2.9: 118 and 119)

(9) Idavakan narrates what happened to Udayanan and Vasavadatta

Yuhi then asked Idavakan: "Tell me what befell Udayanan after he left on elephant-back with Vasavadatta", and the latter described: "Bhadrapathy traversed five hundred yojanas and then dropped dead in a desert. Udayanan and his party walked some distance and took refuge in a grove of silk-cotton trees. Vayanthakan approached me at night to gather troops and bring relief to Udayanan, who alone stayed behind guarding Vasavadatta. The next morning the wild Savarars and Pulinjars of the desert found the tracks of the elephant and human beings, and tracing them discovered the covert of Udayanan and attacked him. Vasavadatta felt greatly afflicted; but Udayanan bade her cast away all fear. He bent his mighty bow and repulsed their onslaught killing fortynine of the marauders. Then the kith and kin of the dead got afraid and stopped fighting in the open, but set fire to the grove and retreated". At this point, before Idavakan could proceed on with his narrative, Yuhi passed all into a dead faint

and dropped down on the floor. Idavakan lifted him up and clasping him in a close embrace applied restoratives and brought him back to his normal condition, deeply regretting his own unwariness in the management of sequence in his narration and assured his friend "Udayanan is safe and sound." And Yuhi bade him "Proceed further with your narration."

(10) Idavakan continues and ends the narration with a description of how Udayanan had succumbed to uxoriousness and grown flaccid and soft

And Idavakan took up his tale again: "Vasavadatta saw Udayanan issued forth like a lion from its lair; and she got distressed at his being forced into the open and the odds against him. Udayanan then began to lead her to another place and stood facing them; and like Kethu casting his penumbra over the moon, the marauders surrounded the party on all sides and began teasing and afflicting them in diverse ways. Thereuopn Udayanan pacified and diverted their attention by stating: "Hold your hands awhile; we shall lead and show you the place where we have secreted our precious things", and the marauders waited expectant. At that time, we reached the place with our relieving forces. At first, Udayanan stood along with them pretending as if he did not know who we were, and then drew apart along with Vasavadatta. On seeing the numbers of our troops, the wild tribesmen ran away. We brought the royal couple to Jayanthi city in state and celebrated their wedding. Udayanan lived in happy married condition; gradually he utterly sank and lost himself in connubial enjoyment. He does not know the rising and setting of the sun. He realises not that his own capital city of Kausambi has been seized upon by his enemy Aruni and is now under his rule; nor is he sensitive to the fact that his own dear brothers Pingala and Kataka have been driven out and are now in exile. He has now become like king Nahusha famed in the Puranas, who gave himself up entirely to the pleasures of Kama oblivious of the other three Purusharthas of Dharma, Artha and Moksha. He does not meet or grant audience to others, but has secluded himself in his Anthapuram or inner apartments of his wife and the ladies. What are we to do?" Idavakan ended on this note of pain and regret, but Yuhi smiled and replied: "Dear friend! you forget that Udayanan led a life of

troubles so far; it is but natural that he leads now a life of unintermittent pleasure as a sort of compensation." Then he turned to the Sankhya Matron and continued talking with her on moral and religious matters.

(11) Yuhi and Matron plot to reclaim Udayanan

After some time he disengaged himself from the surrounding company until he and the Matron alone were left, and then addressed her solemnly: "The future reclamation of Udayanan now rests entirely in your hands.

Wise lady, thou knowest full well
That it is the bounden duty of persons
Who love others dearly in order to save them
To put on several parts and act in several roles;
In warding off and safeguarding from impending
Evil and danger, to act like very Intrepidity
And Manliness personified; in excusing and forgiving
Venial faults and sins, to act like very parents;
In identifying oneself intimately, to act like the life breath;
In the condemnation and removal of things
Not conducive to good but evil in the character
Or actions of one's near and dear, to act
As sternly and pitilessly like one's very enemy.
(2.9: 219 to 223)

Now Udayanan has sunk deep and low in the pitiful mire of sexual enjoyment. My plan to rescue him is this: He and Vasavadatta must be separated and he must live apart from her for some time. To that end, he must set on a picnic of pleasure and revels in a grove on the slopes of a hill near the city of Ilavana; at that time, Vasavadatta must be separated from him. The house she abode in must be set on fire; she must be conducted by a secret tunnel and handed over to me. Another thing: He has been looking and depending too much on me to think and act for himself in all matters; he must be disabused and regain his individual initiative again; he must be made to believe that I am dead and gone and no more at his side to counsel and help him. You must inform him that I took in Aval provided as food for a long journey and got choked thereby and died; the second thing is to make him regain his lost kingdom and seat him on his own throne. This is

the unanimous decision we all have arrived at." He then fixed a rendezvous for them all to meet. Then he laid himself down and pretended to lie stark still as if he were dead. Idavakan and his friends gathered round the body and pretended to weep and wail protesting loudly: "Yuhi our dear friend is dead and gone. We shall all follow him in death." Then they gave out: "This Yuhi was a wise and learned man and does not deserve to be cremated like an ordinary and common man. His body deserves to be cast and floated on the waters of the holy Ganges so that he may attain heaven thereby", and they took and kept the body out of sight. Then he sent the Sankhya Matron to Udayanan enjoining: "Go and meet the king and queen and behave with your usual kindness and love towards them. Carry out at the proper time the directions I have given you."And she went forward and reached the great city of Jayanthi where lotuses with their pendant petals hugged and abounded in the cool fields. And the news that Yuhi had swallowed a handful of Aval and got suffocated and died travelled quick and fast everywhere.

(12) Sankhya Matron meets Udayanan

The Sankhya Matron went forward towards Jayanthi city and met Udayanan. Like a calf hastening to meet its mother, the king came forward and welcomed her and seated her with honour. After the preliminaries were over, she narrated all that happened in Ujjain after he left; and Udayanan questioned her "Why has not Yuhi, who always accomplishes whatever has to be done on behalf of his friends, accompanied you hither?" To this the Matron did not reply at once but hesitated a little and said: "On the same night you left with Vasavadatta, Yuhi fought with and overcame the troops of Brichchodana; he listened to and gathered the conflicting opinions people expressed about what Udayanan had done. He completed whatever remained to be done by him. He took me in a machine and left me saying "I have to go to the place of the desert-marauders and attend to some matters personally. I shall come later on, but do thou go ahead and meet the king." And Udayanan sent her in to meet Vasavadatta.

(13) Sankhya Matron informs Vasavadatta of the designs of Yuhi and the latter agrees to play her part therein

And like unto a cow long separated from its calf, the Sankhya

Matron hastened to meet her charge Vasavadatta and beheld her from afar; and since she was the nurse and foster-mother who had reared and brought her up from infancy, Vasavadatta rushed into her arms with profuse tears of tender joy. "Your father Brichchodana has ten thousand wives, your foster mothers who are as good as your natural mother. Great was their weeping and wailing when you left, but it subsided when your father assured them that you were taken away by Udayanan with his full approval and consent." Vasavadatta was thereby reminded of her step-mothers who were all fond of her, and she began to commiserate them, whereupon the Matron wiped away her tears and counselled her saying: "Now that you have joined the lover of thy choice, it is not fit and proper for Mangala Mahalir – happily married housewives to think and revolve nostalgically over the houses where they were born and their relations in their tender age; your fuller duty lies here alone." And the Matron took her up to a tall turret and said: "Lo darling, look yonder! thy father's Ujjain lies in that direction. Then why do you harbour these vain regrets?" And Vasavadatta got heartened and cheered by her practical and wise words. And the Matron took advantage of the opportune moment to inform her secretly of the great designs of Yuhi to wean away Udayanan from the slough of chitrinbam – low and vulgar pleasures into which he had sunk, how Udayanan had grown insensitive to the fact that his enemy was in occupation of his own ancestral Kausambi, and how he had planned to set fire to her residence and separate her for a short while. And like the great penance undergone by a wise and strong-minded person coming to him in later years with added interest and dividends, Vasavadatta heard her words and agreed to fully cooperate in the scheme.

(14) Yuhi informs Udayanan symbolically through a painting that he is no more alive

Later on, the Sankhya matron met Yuhi who lived hidden and apprised him of what she had done to further his plans. Yuhi had a portrait of Udayanan drawn with four eyes, the upper one of which was represented with closed eyelids; he directed it to be taken and shown to the king who praised the symbolism of the picture and spelled it out as follows on account of his learning: "The feet represent the supporting adherents; the shoulders represent

the wife; the teeth represent the offspring; the eyes signify one's friends; the head typify one's parents; this is all according to the authors of books." Then coming to the eyes, he remarked, "I have four friends who truly represent my eyes. But why is this foremost eye drawn as closed? It betokens that some calamity has befallen Yuhi my foremost friend", and he felt troubled in spirit and looked around for an explanation, to which the Matron responded by stating: "On his journey back from Ujjain, Yuhi swallowed the hardy Aval and got choked thereby". On hearing this news, Udayanan lost his senses and fell down in a swoon. On hearing this, Vasavadatta too felt like a serpent hearing the crash of thunder and fell on her husband's chest and lay there. Seeing the plight of the king and queen, the palace attendants got distressed, not knowing what to do. Then the attendants applied means of revival to the king and he slowly came to his senses and he bewailed his friend thus:

When due to my elephant-madness, I went drawn
Alone into the heaven-kissing forests, got caught and was
Thrown into prison, and left forlorn with none to help,
Thou didst appear disguised like some magician,
And in the water-sports festival didst hand over
The darling daughter of my enemy the emperor,
And bade me "Take her away with you,", Yuhi art thou
Now dead and gone? (2.10: 125 to 130)

'I can live no longer. My friend from early days of infancy with a love surpassing that of my mother! Should not you have taken me along with you? Was it proper for you to have gone ahead of me leaving me alone?' and Udayanan shed tears and lamented.

(15) Urumannuva takes charge of Udayanan and his affairs

The wise men about Udayanan advised and solaced Udayanan saying: "It is not good for a king surrounded by enemies like you to lose heart and get downcast. You must remain unperturbed and strong and manly. If your former acts of merit stand you in good stead, why, you can regain Yuhi himself again alive". And Udayanan felt the force of the counsel, but again and again the remembrance recurred and overwhelmed him and he pined and wasted away internally even like the moon that decreases during

the Krishna Paksham, the dark fortnight. The friends of Udayanan noted this and sensing that of all his intimates Urumannuva alone could fill the void created by Yuhi they entrusted the management of all affairs of State to him, and he shouldered all of them wisely and efficiently.

(16) Udayanan advised to go on a picnic

One of those days Urumannuva called together all the friends of the king and told them:

"If a king falls into trouble there are some well-tried measures which his friends can adopt to obviate the situation. The first is to advance against his enemies, overcome them and bring them before their lord and master with their tributes and present them before their overlord. The second is to make him go on a ship or boat along with ladies on a picnic of watersports. The third is to make him go on a picnic to some mountain resort and enjoy the diversion of hunting, drinking-parties and other revels. We can also inform the king that there lives a Muni on the mountain slopes who is a master of Trikala – the past, present and who can also foretell the future." The friends of Udayanan conveyed the above suggestions to Udayanan at the appropriate time.

(17) Udayanan opts to go to a mountain resort

Udayanan heard the suggestions of his friends and questioned them: "Are there any such Munis nowadays?" Urumannuva assured him stating: "Lord! I may remind you of an incident in your life. When your mother Mrigapathy was pregnant with you in her womb, she slept on the open terrace on a moonlight night; a huge kimpul or rocbird mistook her for a piece of meat, flew off with her and alighted on the Vipulagiri hill. You were born and bred up there. Your mother's brother Vikran was reigning them as King of the Eayars. Your father was at a loss then to know what had befallen your mother. He chanced to go to a hermitage nearby to Kausambi and met a Muni there who on account of his yogic powers told him all that had happened to your mother and to you. On hearing all this, your father Sathanikan came and took you and your mother to Kausambi, made over his kingdom to you and renouncing, went away for Tapas. Similarly, if we resort to a competent Muni, we can learn many things. It may be that Yuhi had to accomplish something by

dying, which we are unable to guess.'' Udayanan listened with growing interest and opted to go on a picnic to some mountain-resort. His friends too welcomed his choice, and the fact was proclaimed duly throughout the town by the Valluva drummer.

(18) King and his court move to Ilavana mount-resort

An auspicious day was fixed for the journey and the maids and youths and the leading men of the town started enthusiastically moving out to their destination leaving a void in their own homes. The terminus and quam was a site on the slopes of a mountain near the town of Ilavanam. Many Pallis or hermitages were built thereon; it had many places of instruction presided over by men of learning: there were many turns amidst the fissures so deep that many dared not dive and gauge their depths; it had many temples and hamlets hugging its sides; stately teaks and fruit-bearing trees like the Pila or jack-fruit and others abounded, while creepers ran and intertwined themselves in many a wild festoon. Udayanan and Vasavadatta made it his camping headquarters along with his councillors and leading citizens. As if the veritable Indra the king of the gods had descended along with Indrani and his divine pleasure-garden of Nandavanam and chosen this spot above all others to stay in for the period of his picnic-revels, what with its dazzlingly white rows of orderly tents, its balancing scalelike arms which held and sustained the tents in their places; its screens and hangings shifted by long poles; waving flags of state; its apartments small and great; its well-lined streets on both sides: the campus burst into a sudden glory and shone with a unique sheen of its own. And all the men and women who gathered there diverted themselves exceedingly in the following and other ways, and enjoyed themselves: (a) Hunt for flowers – the men and women took a fancy for the rare flowers difficult and dangerous to get at, which grow in the tarns and water-collections in the crevisses and hollows of the mountains; they wove them into many kinds of chains and garlands; they fixed these flowers in all parts of their bodies; some went ahunting for and wove only flowers that grew on creepers; they threaded the circular and mildly fragrant flowers of the Mahizhai and the red Ashoka flowers; they wove various kinds of garlands of various patterns with variegated colours of flowers and leaves; (b) they praised and sang about the abounding riches of the mountains, their sights and sounds, and

fauna and flora. (c) they danced the Kuravai dance peculiar to the hill -folk (d) they stood and gazed with delight at the celebrated natural dances of the peacocks (e) they listened and stood entranced at hearing the sweet babble of the parrots (f) they beheld awed to see the lordly male-elephants standing in all their majesty surrounded by a bevy of she-elephants, like some proud monarch in the midst of his harem; (g) they jumped into the waters and swam about; and wandered all over the Thinai kollais, the syamaka or millet, the smallest of the grains which grows in abundance only among the hills; the clefts of the tarns, the forests thick with tall trees, amid flowery groves and bowers; (h) and they praised and worshipped Lord Murugan, the eternal commander of the hosts of the gods and the presiding deity of the Kurinji Thinai – the terrain of the rocks, hills and mountains and (i) the men and women never saw the end or satiety to their mutual loves, or to their delightful mountain sports in which they immersed and lost themselves – they danced, sang, sought and found one another, or got separated and went into the sulks of love; they tasted all the finesse, the raptures and sublime of love; with all its moods and passions, tenderness, entreaties and importunities, and praises of the female by the male and vice versa.

(19) The royal suite comes across an Asram

While thus even the men and women were enjoying the picnic, the five great Kuzhus and eightfold Aayathars of King Udayanan took him round showing him the beautiful mountain – scenery leaving the ladies behind with instructions to them to follow later and making suitable arrangements for their safety. The suite chanced to come across the hermitage of a Muni deeply versed in the ancient sacred lore, one who adept in religious exposition, and who was engaged in penance. Since it was occupied by the great souls who had got over the three sins, the wild animals drew not nigh and there was no fear from them. It needed not and had no protection of enclosures, or bars or bolts. It was bush and fertile, teeming with the trees and creepers of all the five Thinais or terrains; heat never touched it and one always felt cool and placid on entering the precincts as if one lay under cool streams; there was a sense of freedom, expansion and spaciousness everywhere as if one stepped into a large and broad city; grassy and flowery beds afforded natural seats; tender sprigs and branches lifted up their

heads and held up their canopies; the flowery stalks swayed on all sides and did devoir as the yak chamars; the hum of the several kinds of bees – the Minjuru, the surumbu, the wasps and the thumbi in the immemorial trees, the plangent calls of the cuckoos and the indescribable babble to the parrots enchanted the ears and hearts of all listeners; and only fruit-bearing trees grew therein, bent under their burden of nectarine ripeness and consummation as if the sole purpose of their lives had been to live and serve others.

(20) Udayanan has dharsan of the Muni

Drawing nigh the Asram, the king's retinue sent word to the Muni that Udayanan waited outside, expecting the gracious permission of the sage to enter. And the Muni in consideration of the princely birth of Udayanan, his due devotion to the fourfold Purusharthas, and his consideration for the lives of all beings on the earth and his love for his subjects and devotion to his kingly duties, not only gave him leave to step in but expressed his own desire to meet such a visitor; and like the holy sages welcoming Indra the king of the gods, he came out, greeted the king and led him into a natural bed of flowers on a bank of earth and signed to him to take his seat; whereupon Udayanan bowed with reverence and sat down. The mind of the king was however pre-occupied by thoughts of the fate of his dear companion Yuhi. He was holding a white flower in his hand which slipped and fell at his feet. The Muni who was an adept in augury interpreted the omens and also foretold his future in these terms. "Oh king! listen unto what the omens speak. Since you are sitting under and leaning on a green tree, it betokens that your bosom friend is very much alive and will rejoin you. Rest assured that my assurance will come true and not turn out false. Did not the white flower slip from your hands? It spells that there will be an obstruction to your Bhogam, the time of your period of enjoyment. But, since the flower fell and lay at your own feet, it means that you will regain your Bhogam. Since you were seated on firm terra, it signifies that you will regain your capital with your lost realm and rule over them again as king; there is no doubt in this. As regards the future, you will have the blessing of hearing Upadesam – spiritual instruction under a charanan, a yogi with powers of moving in the sky. The length of your days is such and such." Udayanan heard and got the conviction that the gracious words

issuing from the Muni would prove true and get fulfilled; he felt as if he had regained his longlost friend Yuhi. He bowed and returned, and took his rest for the night along with Vasavadatta in his camp-tent in absolute contentment of mind.

(21) Udayana and Vasavadatta enjoy their mountain-stay

Thus rid of the burden on his mind Udayanan and Vasavadatta settled themselves and consummated the purpose of their visit, even like the mythical bird which had two heads but only one life-breath animating it. And these were the ways of their enjoyment; they bathed in the rushing water-falls; they dipped in the tarns which with their flowers of various hues and their narrow mouths resembled jewel boxes with the lids off; and by beat of hands on the waters produced sounds which echoed like tala-beats on the Muzhavu drum and composed impromptu song on the spot; they arranged for tribal folk-songs and dances by the hill-maidens who looked like divine nymphs dropped down from the heavens; and some of whom adorned themselves only with tender leaves, some with flowers, some with ornaments, some with garlands; they beheld the sight of the maids pounding the Aivana paddy in the natural mortars formed by the bare rocks with pestles of ivory tusks singing song on their Aiyan Lord Muruga, their peculiar Ammanai and Vallai songs the while; and quaffing the various liquors and drinks poured out to them from golden jars into gleaming wine cups of the same metal.

(22) The sports of the ladies

And how did the fair ladies disport themselves? They built sitrils or toy-houses out of pearls; they plucked the golden Kongam flowers and adorned their Pavai dolls with them pretending they were of real gold; they sat in the natural swing-supports furnished by the hanging creepers and rocked wildly in them; they plucked the wild wood–Mullai growing in abundance and swung the long Kathigai and wove the circular pithigai garlands; they plucked the tender leaves and created many geometrical and kaledoscopic patterns out of them; they sought the champak groves and wove dresses out of their leaves and flowers; stood under the shade of the Kura tree and sang songs in praise of Vasavadatta and danced the Marali Kuravai dance beating time to the clap and jingle of their bangled hands; they tossed the balls and caught them; they

dressed and adorned their Pavai dolls; rested and slept on the downy natural beds of leaves and flowers; munched delicacies and sipped the various exhilarating spicy and aromatic wines. In this wise did not only Vasavadatta and her entourage sport and enjoy them, but all those who came to the mountain resort.

(23) Udayanan and Vayanthakan resort to an Asram

During one of these days devoted to rest and pleasure, Udayanan chanced to come across the Asram of a Muni clad in bark-fibre and wearing a jata, a reddish brown tiara of matted hair; he was a real jnani or wise man and spent his time in penance; The hermitage had many huts where pilgrims could rest and go on their way; it had numerous grove and bowers, charming and sequestered places, from which the legs of even Indra would not move if he but chanced to behold it; many trees bearing sweet fruits abounded in it; many flocks of birds like the peacocks etc. had made it their nesting-place; since there were none to harm bird or beast, it shed the aura of non-violence and spiritual peace peculiar to such places; under the shade of an Asoka tree Udayanan and Vayanthakan sat and took rest.

(24) Udayanan adorns Virisikai with flowers

At that time, Vasavadatta took leave of Udayanan to go round the grove and see its fair sights; as usual, Kanchanamalai accompanied her. The attendants male and female departed on their several errands. A king who had renounced his kingdom was living in the Asram, then, engaged in performing penance. His wife had come with him. They had a daughter named Virisikai, a maiden of uncommon beauty. She had never seen the face of any man except the aged and bearded Munis in the Asram. She beheld Udayanan and thought: "Surely this must be Kama the veritable God of Love himself", and fell in love with him. She instantly laid aside her childish delights of the Pavai doll and her ball, and plucked the fair flowers of the Nandia Vartham, Nagam, Sindhuvaram, Sepalikai, Kurukkathi, Kalli, Sirusedam, Shanbagam etc. and brought them to Udayanan enclosed in the hollows of her palms and entreated him saying: "Prithee, please thread these flowers as garlands and hand them, for I wish to wear and adorn myself and my doll with them." At first sight, Udayanan stood debating: "Is she the Thirumagal Lakshmi Devi herself

who resides in this Asram?' but from the opening and closing of her eyelids and the fading of the flowers on her concluded that she was a mortal and daughter of some Muni who resided in the Asram. Then he beheld her palms and traced the superior lines and circular discus of daughters born to rulers of men. With his hands scarred in war by drawing the bow string and in peace by the tanging of the veena, he held out his Uththariyam or upper garment into which she thankfully poured out her flowers. Then with deft hands he threaded the flowers, cunningly placing one flower against another in colour-effects, so that the resulting garlands shone like veritable Navaratna Malais – necklaces made of the nine principal gems. But the maiden in her absolute innocence knew no adornment and felt non-plussed, ignorant of the way of wearing the garlands. Udayanan saw her confusion and said: 'Maiden, come hither', placed her on his lap, adorned the several parts of her body with the garlands peculiar to them, praised her thus fittingly adorned, and sped her way back saying: 'Tread thy way softly back, and farewell unto thee.'

(25) Vasavadatta goes into sulkas.

Vasavadatta who could never bear separation from Udayanan even for a short while, now thought that she had been apart for a whole year from him and hurried back to rejoin him, like unto a swaying flowery twig, with the fair offering of tender sprigs and garlands. On the way she met Virisikai and grasped immediately from the patterns of the maid's flower adornments, that they were the handiwork of Udayanan. She was seized on the instant with a fit of jealousy and cast away the flowers and leaves she was carrying and cried out: "The proverb says that men are like the bees which will settle on any flower that hath a promise of honey; today I have sufficient proof of it." With mounting anger she looked at the Sankhya Matron and Kanchanamalai and cried out imperiously 'send me back this instant to the fair city of my father', and cast away her adornments and went towards a lone and unfrequented spot in the grove. Kanchana informed Udayanan of the great rage of his wife who proceeded towards her, embraced her, rearranged her adornments, wiped the dust from off the cast-away anklet, brushed the dust on her, replaced the jewels and flowers on her hair again, put the bangles on her wrists, wiped off the tears from her eyes, fixed again to their exact places her several ear-

jewels, put fresh tender shoots in her hands, patted her tenderly and declared: "If you get angry with me like this, you will endanger my life", and attempted to calm down and pacify her in various ways, but she remained irreconciled and obdurate. Luckily at that time a male-ape suddenly jumped down from a Pila tree, Vasavadatta felt greatly afraid, and rushed into the arms of her husband. He drove off the monkey and relieved her of her fear. Thus did the lovers got reconciled again and thus did their days pass pleasantly.

(26) Udayanan returns to his place at Ilavanam

Yuhi lived hid on the outskirts of Ilavanam. He had a secret underground tunnel between his residence and the king's palace. He made known his future plans to Vayanthakan and Urumannuva, which they duly conveyed to the Sankhya Matron. She approached Udayanan one day and told him: "Lord king! this mountain resort is the haunt of wild beasts and perhaps Vasavadatta may get scared by any one of them. So it is time that we strike camp and return again to our palace at Ilavanam.". Udayanan accepted her suggestion, and he and his queen returned to their own palace and resumed their usual residence in it again.

(27) Udayanan goes on a hunt and Vasavadatta and the Sankhya Matron go out through the tunnel

During the succeeding days, the friends of Udayanan continued to importune him to activity saying: "If we simply idle away our time, as we are doing at present, without any manly exertion, Lakshmi the Goddess of Fortune will hate us and turn away her face." The words sank in the mind of the king, but since it involved his separation from Vasavadatta, he was afraid of it and kept quiet. But since the hour for such a separation had been struck by fate, Vasavadatta one day beseeched him saying'Lord! kindly go ahunting into the woods, gather sprigs, buds and flowers, string them into chaplets and garlands and hand them.' Wishing to comply with her desire, Udayanan got up early next morning, mounted a horse and rode into the woods. The councillors of the king wishing to utilise this opportunity spread the word in the city everywhere: "Since the king has closen and prefers Kama Inbam – sexual gratification – above all other things, wild hunters have held him in contempt as one weak and spiritless

and have surrounded the city to loot and burn." They then set fire to the quarters surrounding the palace through their own agents. They next proceeded towards Vasavadatta and the Sankhya Matron who were in despair not knowing how to get out of the ring of flames and led them out safely through a tunnel. Next, through two hired executioners they had the jewels of Vasavadatta from top to be scattered about. And Urumannuva pretended to cut his way through the attacking party and escape.

(28) Vasavadatta meets Yuhi who entreats her to co-operate and she agrees to do so

At that time, the Sankhya Matron led the trembling Vasavadatta through the tunnel to the place where Yuhi was. On the way she assured her charge thus: "Leave off your fears and anxieties. Yuhi wishes to rehabilitate your husband and his life-friend. This is his contriving." Yuhi presented himself in person and said: "Mother! darling daughter of the great Brichchodana! Since your father seized Udayanan and threw him into prison, the king of Panchala attacked and took Kausambi. Pingala and Kataka who were in charge of the city fled in fear. Your husband has grown insensitive to this wrong and spends all his time in your company. If you wish to see his enemy overthrown and your husband reinstated in his hereditary throne, it is imperative that you live away from him for some time. I charge thee that in consideration of three factors – (a) of me the lifelong friend of Udayanan who have vowed to wipe away the slur and imputation now cast against the great hereditary name and fame of the royal line of Kausambi (b) in consideration of the fact that a leader like Udayanan has failed in his duties of initiative and manly qualities (c) in consideration of thy divine chastity which will not swerve in the least though the earth should swerve from its firm foundations and the heavens should fall – to grant me of thine grace this boon. I beseech thee humbly to live apart from him for some time."

(29) Vasavadatta agrees to this hard decision from a sense of her duty

But Vasavadatta did not respond immediately revolving in her mind: "Udayanan had four stalwart friends of whom Yuhi is dead and gone; now, who is this person who taketh on his name and speaketh as if it were he?", but her foster-mother the Sankhya

Matron divined her natural hesitation and what was passing in her mind by asseverating: "Set thy mind at rest; this is veritably Yuhi. He wanted to shock Udayanan from his indifference into his inherent manly exertion; so he pretended to be dead, and has now appeared when necessary." She cast off doubts about the identity of Yuhi and recognised him; she felt to the full the cogency of the arguments of Yuhi, but it lacerated her heart to remain away from her husband; but in the end she accepted the hard decision saying to herself: "What he proposes alone will redound eventually to the future good and advancement of my husband." She then spake soft words commending him and said: 'Master statesman thou! my husband was tricked into captivity by a fake elephant; in order to extricate him thou didst fake a false death and accomplished impossible things. Proceed ahead now with thy great designs: I accept them and shall fully co-operate with thee'; and she set aside the reservations in her mind and felt easy and buoyant. And Yuhi remained there as long as it was necessary for him to ascertain that Udayanan came to no harm as the result of his designs.

(30) Udayanan informed that Vasavadatta dies by fire

Udayanan hastened back on horseback bringing the sprigs and flowers wanted by Vasavadatta, but as he did so, bad omens beset him; his left eye throbbed; his left shoulder shook; other evil signs assailed him which portended: 'Your life-partner hath left thy side and is no more here in this place; due to her absence, it is probable that thou and thy friends reside abroad in a foreign land.' While hurrying back on account of these misgivings, he beheld flames and smoke, and discovered on drawing nearer that they issued from the apartments occupied by Vasavadatta. All zest passed away from him and going forward mechanically, he saw Urumannuva and Vayanthakan who had protected his interests by repulsing the pretended assailants. He beheld Kanchanamalai, like some peacock ringed in by forest-fires, rolling on the ground and weeping and wailing incessantly thus:

"Thou daughter of that bulwark strong,
Of that peninsula-grove of India fair
Who drove away all his enemies! maid with lovely locks!
Thou who came on earth as a boon from Indra great

And lit the lamp that lighted the earth with thy presence;
Rare innocent maid who lighted womankind!
Molten gold! Thiruvu Goddess of Fortune thou!
Mother and Wisdom thou! Fair maid and goodness thou!
Kothai fragrant with ever-fragrant flowers!
Expert and mistress thou of the Veena divine!
Incarnation of learning and the arts! Utterer of speech
Which hath robbed the honey from their hives! though young
Wise beyond thy years! Queen that ruled the heart
Of Udayana Kumaran great! Didst thou enter
By flaming affinity the fires that devoured thee?
(2.18: 76 to 85)

Udayanan instantly realised that something serious had befallen to Vasavadatta; his mind reeled and like a puppet whose strings had got cut, he fell instantly on the earth. His companions instantly picked him up and with the aid of restoratives brought him back to his senses. Since their bonds of love had been forged and followed them in the proverbial past seven lives and more, he was haunted by ceaseless thoughts of her; he sobbed and wept again and again. His companions tried to comfort him in all ways, but he would not be comforted. He attempted to enter fire and immolate himself declaring: 'I too will enter the fire which devoured my beloved'. However, his companions forcibly prevented from this rash step stating: "It is extremely wrong of you to think of such a suicidal step; only your enemies will feel glad of it. Now the stupid public is casting this infamy on you: Udayana is nothing, Yuhi was all-in-all and motivating him; this slur will ever attach itself to our names. Realise the consequences of kingly race." And Udayanan felt the force and logic of their words, and as the sounding seas transgress not their bounds, he submitted to what they said: he only stipulated: "I want to see the charred remains of my beloved: so put out the fires quickly and show me her body."

(31) Udayanan is shown remains of two bodies and her scattered jewels

His companions objected saying: 'It is not usual or proper for kings to behold charred remains of dead bodies', but he insisted obdurately. Thereupon they quietly yielded thinking: "If the

king should begin to entertain any suspicion that we would not have allowed the death of our great royal queen and remained quiet, it may raise fresh complications.'' So they took him to the glass room, hid the underground passage which had been recently dug in it completely out of sight, showed him the remains of two dead bodies, and made him believe that they were those of Vasavadatta and the Sankhya Matron. They also picked up the gleaming half-molten pieces of jewels worn by his wife – her chains, the Pattam worn on the forehead, the Thilakam, the ear rings, the golden creeper, that like the leaf, the Idhayavasanai, the Kalikai, the pearl necklace, the Navaratna Malai, the Chinmani Thali, the pearl pendant, the chitravuthi worn on the forehead, the ropelike Naan, the Thodar, ornaments worn on the shoulder, waist and fingers and toes; and Udayanan took them up one by one, called them by their names tenderly, spoke with them and wept over them.

(32) Councillors involve Udayanan in military matters and warn him against dangers from Kamam

The Councillors then bethought: 'If the enemies of our king now learn of his grievous bereavement and the consequent listlessness and inertia into which he has sunk, they may perchance be tempted to take advantage of it; so it is better to be forewarned and forearmed.'' So they strengthened the defences of the city. Fresh arms and weapons were distributed; food was stocked; large regiments were deployed on the frontiers and conducted manouvres; Udayanan was kept informed of all these military arrangements and his mind was to some extent engaged in them and kept diverted. Further they dilated upon his too much preoccupation with Kamam or Love and passion, and he slowly got round and began to see their point of view.

(33) Yuhi, Vasavadatta and the Sankhya Matron disguise themselves as Brahmins and live in an Asram

The companions of Yuhi informed him that there was no further danger to his life and it was prudent for them to leave their present quarters and go and live elsewhere and he informed Vasavadatta accordingly. And she acted as a Naga Kannika, a serpent nymph doth who hath been bound by a powerful spell. She did not tell him or exhibit outside .her private feelings; she

acknowledged within herself the force of the far-reaching counsels of Yuhi; she gave supreme place to the future betterment of her husband alone, and subordinated her own interests and feelings. So these three, Yuhi, Vasavadatta and the Matron changed their colours by a potent medicine, disguised themselves as Brahmins, and directed their steps towards a mountain. The father of Urumannuva had turned a Muni and was performing penance there. They did not disclose their identities to him; but only what was necessary and drawing neither too close to him or keeping too distant, stayed in his hermitage.

(34) The parties shift from there to another place

Kanchanamalai could not bear separation from her friend. Urumannuva told her in private of their future plans and took her and left her with Vasavadatta to whom she was a source of great comfort. These four one day took counsel and decided: 'If our presence here gets known, all our plans will go away'. So they left the place secretly one day, and went towards the city of Shanbai in Anganadu which was the capital of Vijayavaran born in the Ugra family, a friend of the father of Urumannuva; there they stayed in the house of one Mitraka man, a wealthy merchant-prince.

CHAPTER – 3

MAGHADA KANDAM

(1) Negligence of Panchala King at Kausambi

There was hereditary enmity between the Eyar kings of Kausambi and the Panchala king which had led the latter to seize the capital city of the former. When he heard that Yuhi was dead and Udayanan was overcast by the death of his wife, he became carefree, did not look to the defences of his fort, and led a life of ease and exultation. Coming to know of his condition, Urumannuva and his companions were urging Udayanan saying "We should forge an alliance with the king of Magadha and overcome the Panchala king with our joint forces", but the latter turned down their suggestion by objecting: "What behoves it to me now that Yuhi is dead and gone." Day by day Udayanan kept wasting away. Then his companions cited an example: "The Muni Ilamayan was a past master in many Vidyas, but he could do nothing when his hermitage got burnt. Nobody can prevent a fire when it catches and put it out." With these and other arguments, they sought to reconcile him to his loss.

(2) Isaichan suggests resort to Muni who can bring back Vasavadatta and Yuhi to life again

Udayanan had a Brahmin friend named Isaichan who suggested to him one day: "Kindly listen to what I say. There is nothing that cannot be compassed by the potent Mantras. There is one peculiar and proper incantation which is so compelling that it will restore to you your lost Vasavadatta in her own native form and colour, even though she may have taken another birth. There is one such Brahmin who has learnt and practises it at Rajagiri. If we should resort to and beseech him, it may perchance be easy for us to regain Vasavadatta". On hearing this, Udayanan sat

up and listened with surprise and wonder and questioned: "Indeed, are there such Mantras even? If so, my future attempts must be in that way." "I have heard great souls say so", continued his friend. Udayanan declared: "We should start to that place this instant." His friends then led him apart from his company; they chose and picked a select company of hundred warriors to accompany him. Udayanan and his company disguised themselves as Brahmins. They crossed the Pundralaka region, the Kala Vanam forest, and a mountain stream Garbhasam, and were traversing another wood.

(3) Udayanan's lament. He and his party reach Maghada

There Udayanan beheld the hind standing unafraid behind the antlered stag, and gaze with its innocent and wondering eyes. His recollection went at once to his own wife and he exclaimed with a pang: "Fair hind! If you tell me of the place whither my beloved has fled unto, I shall also fly there and live." He similarly addressed the peacocks, doves, bees and the southern breeze, maddened by the excess of love in separation, and his companions were highly moved and wept. At last they reached their destination of the goodly Maghada Nadu: which:

Was fashioned as the wished-for heaven on earth,
The birth-place of great souls who strive to cross Samsara;
It glowed with an unequalled sheen of all its own;
It was mighty and strong and so had no enemies;
Its fame was far-flung, its prowess was great,
It was the Thilakam – the gem on the forehead
That set off the fair earth and made it fairer far;
The writ of Kubera, God of Wealth, ran
Over it, for He was its lord and God;
It had no crowds bent on mischief, lawlessness,
Wastes or deserts in its fair borders;
Rich merchant-princes flourished like kings;
Though one should seek, none could find
Poverty and beggary within the realm;
It basked in the eternal sunshine
Of the sweet and fragrant praise
Of many a well-tuned poet and musician,
These and other excellences without count
Graced and dowered Maghada Nadu great.

(4) Description of Rajagiri the capital. Udayanan takes his residence near Kama Kottam, the temple dedicated to the God of Love

Throughout the way the party passed through the Ainthinai regions of the Neidal, the Mullai, the Kurinji, the Marudam and the Palai with their respective characteristics and finally reached its capital city of Rajagiri. They noted its deep moat, its fortification on the outside, and entering in, its separate cheris, the separate streets for the four castes, and other notable features. Udayanan too beheld the splendour of the city, but with the pain of the separation from Vasavadatta gnawing his heart. And this is how the city presented itself to him:

A hundred yavana cheris looking proud
And flaunting their riches and martial bearing;
And a hundred and sixty cheris where lived
The slingers and javelin throwers who opened
The fight in a war; the Tamil cheri
Occupied by the mercenary Maravars from Tamil Nadu;
Numbering a thousand and foremost in war;
The awesome Kallar cheri where
The smiths of all sorts beat and forged
The munitions that dealt death – the
sword, the bow and arrow, and the javelin;
And the Mlecha Cheri where lived the fierce
Foreign legions; the rows of art-centres,
Housing the painters and exhibiting their handiwork
On the walls and canvases; the tall storied buildings
Raised brick on brick; the sounding places
Where workers in all the metals melted and hammered out
Their stuff for all uses by men; shady pandals roofed
And always cool where men slaked their thirst; Salais
Where food was dispersed free; halls of religion
Where the truths of each Darsana and Dharma
Were propounded; Community halls where men
congregated and discussed the latest news;
Cockpits where men matched cock against cock
And laid wagers; the elephant stables where
The martial elephants were trained;
The circular race courses where the fleet steeds

Ran in rivalry keen; the stage and the gaming house
Open night and day with ever-resounding din;
All these constituted the mighty heart-beats of the city great.
(3.4:7 to 29)

On the outskirts of the city there was a temple dedicated to Kama Deva the God of Love, with a lake and a grove of short and recently planted trees, and a Thapatha Palli – hermitages for quiet contemplation and penance. Udayanan took up his abode in one of them, unable to forget Vasavadatta all the while.

(5) Kaaka Thunda prescribes a vow to Uadayanan

Since preservation of his life had now become the main pre-occupation of the companions of Udayanan, they approached an eminent soul, one Kaakathundar by name, who had a striking personal appearance. They acquainted him with the details of the life of Udayanan, stated that he should be inspired with hope for the future and fortified, told him in what ways it would be done by him and then introduced him saying: 'This is the Mantra expert of whom we told you.' Udayanan bowed and stood eagerly expecting what he would say, and the former stipulated: "You should remain in this place for a period of two months. You should observe strictly a vow that I shall impose. At the end there is a big rite which must be done by me at dead of night. As soon as it is carried out, Vasavadatta will be restored to you in her old form; rest assured of this. Further, your kingdom also will come back to you. Believe also in this." The Mantrika then prescribed the details of the Vratham and departed.

(6) Urumannuva designs to make King of Magadha an ally of Udayanan

Urumannuva and his company professed to wonder at and be impressed by what Kaakathundar promised: "We have seen many yogic feats before, such as entering the earth, travelling in the sky, sucking the waters of the sea and spitting them out again, lifting a hill and stand holding it aloft and such other wonders. But never have we heard or seen a yogi, who has practised the vidya of restoring a dead mortal to life again. Since we have acquired the merit in our past lives, today we have met one such extra-ordinary yogi. There is no doubt in what he assures – that

he would restore Vasavadatta to life back again". And Udayanan too believed strongly in it and felt greatly comforted. The next immediate concern of Urumannuva and the band of companions was to somehow bring about an alliance between their own king and the ruler of Magadah.

(7) Padmavathi arrives in a carriage to temple of Kama

At that time, the city celebrated the festival to Kamadeva the God of Love with great eclat. Under the king's orders, the old Valluva official drummer went about proclaiming: "Padmavathi proceeds today to offer worship in the Kamakottam today. Adorn her pathway to the temple, Oh ye citizens". All along the streets which led to the temple, the townsfolk adorned on both sides. Padmavathi who true to her name resembled Thirumagal the Goddess Lakshmi in form and intelligence, took her bath, adorned herself, and accompanied by her friend Yaapyayani and attendants ascended her bullock-cart of state and went in procession to the temple.

(8) Padmavathi and Udayanan behold one another

When the cart stood before the sanctum, the wind blew aside the screens of the side and Udayanan who rested under the shade of a Punnai tree revolving on thoughts of Vasavadatta, had a full view of her, and Padmavathi too had a full view of him; and the hearts of both got melted and Love took possession of both. And since his eyes saw no difference between her and Vasavadatta, Udayanan thought: 'Verily the great ones whom I came aseeking have conjured up Vasavadatta again for me.' And on her part Padmavathi thought: 'Verily, this is none else than Kama Deva, the God of Love whom I have come to worship. Hath He appeared to test my self-control and chastity?' She descended slowly from the vehicle, resting her head on the shoulder of her friend, came round the sanctum in circumambulation, gave away largesse and began her vow to the deity. She looked at the guards and ordered: "Prevent none of the Brahmins and the poor and needy who come seeking alms."

(9) Padmavathi announces giving of alms on end of festival

A certain old woman who stood there sang a song and blessed Padmavathi concluding: 'Let this maid even obtain a husband

endowed in all excellences like unto Udayanan'. And Padmavathi exclaimed within herself: 'He whom I beheld under the shade of the Punnai tree verily looked like Udayanan.' She duly gave away the gifts prescribed for the first day of the Kama Nonbu. The elderly woman approached her at sunset and warned her saying: "Lo, the sun is descending. It is time we return and you enter your virgin's quarters"; but her mind misgave her and her legs refused to move and leave the spot; but her attendants approached, helped her back to her vehicle and she returned home. Before leaving her attendants announced: "This Kama Nonbu ends on the last day of the Kama Utsavam on such and such a day. The princess Padmavathi will again distribute gifts on that date. Let none deny access to those who come seeking alms and charity." And Udayanan thought: 'So there is comfort in what I hear; I am not entirely losing sight of her; there is a chance of my beholding her a second time.'

(10) Udayanan learns who Padmavathi is and gives out his pseudonym

As she was leaving Udayanan stopped Iravati one of her friends who was coming slowly behind and enquired of her: 'Who is this lady whom you are following? What is her name? On what purpose did she come hither?' And Iravati mistakenly took him to be one of those poor Brahmins who had come urged by a desire for alms and said: "The queen of this city is called Sivamathi and she who came to and went out of the temple is Padmavathi, the daughter of Udhayay-Odi, and her husband the king of Kasi; she is unmarried. At the end of this festival to God Manmatha, her intent is to give liberally to those who know the Vedas and to worthy Brahmins. If you want to receive alms, stay here about this locality and come on the end-day." In her turn Iravati asked out of curiosity: 'Prithee, where do you come from? What is thy name and Gothram?' to which Udayanan responded inwardly glad. "I come from the Gandhara region; I hail from the town of Ratnapuram; my father's name is Sandilyan and mine Manakan." And Iravati returned to her Kanni Madam satisfied with the details she had gathered.

(11) Udayanan resolves to meet and obtain Padmavathi

Udayanan returned and rejoined his friends. The Sun set; the lotuses closed, but the Mullais opened and bloomed;Udayanan

saw and heard the sounds of the evening and they increased his love pangs so keenly that he thought only of Padmavathi and her beauty and forgot Vasavadatta utterly.

Lo, in her fair vehicle screened all around,
A sudden gust parted the folds and she shone
Like some denizen of the skies among the fleecy clouds;
And her rosy fingers enclosed a fragrant Senkazhuneer
Flower; she alighted slow and stept towards me,
As if to clasp and embrace me; a vision of perfect beauty;
My eyes stood wonder-struck. (3.7: 47 to 54)

"I shall obtain her, even if it involves my performing Thapas or penance for it." He then disclosed his new passion to his friends.

(12) Padmavathi's passion for Udayanan

On her part, Padmavathi was smitten by an equal passion for Udayanan and said:

There in the sweet-smelling grove he stood,
A tender sprig of the Kurukkathi graced his hand;
He leaned in careless ease against a flowery Punnai;
And then his eyes! they looked as if they would drink me up;
As if they would draw me by my slender shoulders.
Enclose my whole being within his broad chest
And taste me entire; my long eyes red-lined
Like the lotus petals refuse to see any one else but him;
Oh tell me the means by which I may clasp
The holy shoulders of that Brahmin with sacred-thread
Thus she thought and thought, and tho' highly clever
And intelligent, could find answer none
And her heart melted like a doll of wax before the fire,
And she found no rest on her couch the livelong night.
(3.7: 77 to 90)

And thus these two lovers, impelled by the equal passion of love suffered its pangs. And that night appeared as if it was an executioner come to kill them; and passed on tardy feet, as if it were seven long-drawn nights instead of one.

(13) Padmavathi comes to the same place the next succeeding days and meets Udayanan

The next day Padmavathi arose eager to meet the Brahmin who had stolen her heart, but she kept her secret within herself. She washed her face and prayed unto the gods. But she had a look of pre-occupation and there was a marked change in her. Her nurses and others noticed it with concern and waiting for an opportunity suggested: 'Shall we get into a carriage and go to the grove?' and she replied with alacrity: 'You need not ask me a second time. Although we have not taken the king's specific instructions, it is fit and proper we go there daily as a part of the Vratham.' So they arranged for a carriage and sent her to the grove. And as on the prior day, Udayanan stood under the Punnai tree, and both stood looking at one another, manifesting their great mutual love in this manner, and some days passed thus.

(14) Padmavathi asks Iravathi about the Brahmin youth

One day Padmavathi got keen to express her love by some outward manifestation and so she got up on a high balcony and stood there with her arm on the shoulders of her friend Iravathi, and Udayanan in response immediately stood under the Punnai tree putting one arm on the shoulder of his friend Vayanthakan, and the other playing with a ball. Padmavathi took note of it and asked her friend Iravathi: "Who is it that standeth yonder in the guise of a Brahmin? Do you know anything about him?" to which the latter replied: 'One day after you left for your home, I took a kindly interest in him and learnt details about him. His name is Manakan; he is a Brahmin who has come hither to see our Magadha country. He and his companions seem to be interested in receiving your liberal largesee and to have tarried here in expectation of it; they will stay here for some time.'

(15) Padmavathi makes signs for the ball in Udayanan's hands but his friends raise objections to his sending it to her

On hearing this, Padmavathi asked Iravathi: "Can you discreetly signal from here and get the ball from him?", and Iravathi clapped her hands, and by motions of her eyes and hands conveyed the request to him. Udayanan fully understood the signals and what they betokened, and intimated his friends: "This fair maid has drawn and bound the mind of mine which is all in a whirl

thinking on Vasavadatta; she seems to bear an equal love towards me." And Isaichan who formed one of the company of his friends objected saying 'The women of this country are not given to wantonness, but are reputed for heir strict morals and chastity. The king is also strict in upholding the morals of his subjects. Padmavathi also is a chaste maid. Or it may be that Padmavathi has heard the rumour that Vasavadatta died in a fire accident and that unable to bear the sorrow Udayanan has put on the disguise of a Brahmin and is wandering about, and that she had deemed it good and proper to indicate her preference for you in this manner. Or it may also be that considering our forms and sheen, she considers us fit persons to receive of her bounty. For all these reasons, I do not consider it wise and proper to set your mind and affections on her.' The other companions more or less voiced the same objections.

(16) Udayanan's strategy to prove her love

And Udayanan laughed at their ignorance of the depth of her love for him and said: "Lo! I shall dispel your doubts and prove the correctness of what I say by actual proof. I shall weave a garland of flowers and leaves and hang it on a branch of this tree, while she is looking on and stands hiding. If she comes and takes away the garland, is not that proof enough?" So saying, he strung a garland and hung it in one of the branches of the thick grove of Punnai Njazhal and Makizh which had started this episode of love in their hearts. Not content with this, he made thumb-nail sketches depicting the incidents of their love-story on the tender leaf of a plantain, hung it on a neighbouring Njazhal tree, and left the place and stood hidden.

(17) Padmavathi takes the garland and adorns herself with it and substitutes her own love gifts in return

Padmavathi proceeded to the water-spread, bathed and dressed and adorned herself and directed her steps towards the grove and there saw the garland and other things placed by Udayanan. Then she plucked a kazhuneer flower and in its stalk she fixed her signet-ring bearing her name. She then left it and a garland, and sandal paste in the same place. Then she took the garland, sandal paste and other things placed by Udayanan. She wore the garland, applied the sandal paste, and stood with a new and rare

beauty. Her friend Yapyayani came just then and exclaimed: "Who are you? It seems that my bosom friend Padmavathi, the sister of King Darusakan has left me, leaving a new one in her stead.' Padmavathi understood the implication of the words of her friend, and stood blushing, with bent head. Both left for the temple.

(18) Udayanan and Padmavathi confirm their mutual love by adorning themselves with the love-tokens

Urumannuva who had been a hidden spectator of these proceedings then duly informed his friends. They all unanimously veered to the opinion that what Udayanan stated was correct and had been proved. Vayanthakan then proceeded to the Punnai tree, discovered the tokens left by Padmavathi – the garland, sandal paste, the flower with Padmavathi's ring fixed in it and handed them to Udayanan, and the latter felt as glad as if he had recovered Yuhi. He plunged into the lake wherein Padmavathi had bathed, smeared the sandal paste left by her all over his body, put her ring on his finger, held aloft the sengazhuneer flower and stalk left by her and took his stance under the Punnai tree again with a face beaming with joy; Padmavathi appeared on the balcony of the temple and beheld him in this guise and said softly within herself: "Both of us first communicated with one another through our speaking eyes; now we have become united through our garlands and other love-tokens. Heart of mine! leave off all apprehensions and rest content." She then descended from her high look on the balcony and returned home. Udayanan on his part assured his companions that Padmavathi had now entirely become his own and his beloved and went to his quarters. And both slept peacefully that night.

(19) Udayanan's dream

And in his dream Vasavadatta appeared but thin and wasted, and he wept and addressed her:

"Vasavadatta beloved mine, of chastity blemishless!

Have thou really come to comfort me, the heart of stone?" To which she rejoined: "You left me and went away to foreign strands. Prithee stop using hollow terms of endearment" and began to withdraw; he then pursued her entreating: "I heard

that there lived here one who was potent to restore you back to me, and I hastened here crossing numerous mountains and wild forests. Hence do not get angry with me." She then accused him saying: "Have you not turned your affections towards Padmavathi, and are you not even now wearing the garland given by her, and smeared the sandal paste left by her?", and again turned her face away and retreated; but he protested and declared: "I swear that I hear the name of Padmavathi; from your lips for the first time, not otherwise"; the dream-figure vanished, and it was dawn.

(20) Udayanan recounts his dream to his friends and they interpret it as a warning, but he as an encouragement and takes steps to meet Padmavathi

Udayanan recounted his dream to his friends and they interpreted it as a warning: 'Since in your dream Vasavadatta expressed her anger, it means that you committed a wrong by wearing the garland and other tokens left by Padmavathi; abandon your love for her', but though they exhorted him strongly it was invain, for he redoubled his efforts. His companions got disheartened at his attitude and spoke among themselves: "We have come here to make Darusakan a friend of Udayanan, but this unreasonable love of Udayanan for Padmavathi threatens to bring disastrous results and wreck our great designs; surely Fate is working against us". At that juncture, Udayanan expressed his resolve to them thus: 'I propose meeting Padmavathi in the upstairs room of the Kamakottam, if I do not, my life will not be my own.' His friends heard his words in dismay and tried to dissuade him urging: "It is a rash and dangerous move; the results of what you propose will produce this and that harm", but Udayanan overruled them and remained obdurate. One day he left his friends, disguised himself as an aged Brahmin, joined the crowd of alms-seekers, and hid himself in a lone chamber.

(21) Udayanan and Padmavathi meet in secret and get united in the Gandharva form. Udayanan points the secret hiding places of treasures to King Darusakan

While so, Padmavathi too entered the lone chamber alone. And lo! Udayanan stood before her in all the glory of his youth and loveliness. And for a moment she was startled, felt overwhelmed and abashed, swayed like a creeper, and retreated. He broke out

in praise of her and entreated her saying: 'If I do not embrace and clasp you, I will die. Be gracious unto me.' And then they rushed into each others arms and got united under the Gandharva form of marriage, a free and voluntary choice of two lovers choosing for themselves and getting united. Then she returned back in her carriage to her abode. Udayanan too returned unseen. One day Udayanan put on another disguise and entered the palace where he met a wise man and asked him: "In what Vidyas is king Darusakan of this place interested?" And that man replied: "The father of Darusakan amassed a lot of wealth and left it buried in some secret place or places. The king does not know them and is anxious to get at them. If some one would divine such places by his Vidya and tell him, he would even barter his life to such an one." Udayanan thereupon told him: 'I have learnt and practised the twin Vidyas of divining hidden underground treasures and hidden underground water. I am anxious to meet the king.' The old man went to the king and told him: 'One who claims to be an expert in the Vidya of discovering hidden treasures and other underground resources wants to meet you and is in the audience chamber.' The king exclaimed: 'It is one of the privileges of kings to come across persons of learning and those adept in the several vidyas. Please bring him in.' He then talked with Udayanan in secret and closely cross-examined him about his knowledge of the several vidyas and concluded by requesting: 'In particular I am desperately eager to ascertain the place where my father has hidden his riches', and Udayanan led him immediately to the spot and discovered it, as if verily he had been the hider thereof.

(22) Udayanan divines waterplaces and Darusakan makes him an inmate of the palace

The king got highly impressed and astounded and said: 'Verily he is a treasure and it is very rare to come across a person like him. I stand eternally indebted to him'. The king further requested: 'Be kind enough to divine for me the water-springs in and about the palace-grounds' and Udayanan not only expounded the outlines of the Vidya, but actually marked out and indicated the actual sites, had them put to the test by actually digging them. Needless to state that the king felt overjoyed at this further proof: he requested Udayanan to stay and become an inmate of the palace

and appointed officers of the royal treasury to attend on him and attend to his needs.

(23) Udayanan continues to meet Padmavathi in secret and his companions secure appointments in the palace and keep guard over him

Udayanan pretended to abide permanently in the palace quarters allotted to him, but he and Padmavathi used to meet continuously at their familiar trysting place on the Kaman kottam. Becoming aware of this new posture of affairs and all its implications, Urumannuva sought for and obtained a job in the palace, and he did it so efficiently that he had to stay in the palace always, which he did maintaining a strict personal guard on Udayanan himself. Similarly, Vayanthakan and Isaichan assumed disguises, and took up the roles of propounding Dharma Sastra to the mother of Padmavathi. They wove and caused to be woven garlands, chaplets, wreaths etc. of variegated hues and forwarded them to Padmavathi and stayed in the palace. The rest of Udayanan's followers obtained jobs in the palace and lived near Udayanan ready to serve him.

(24) Closing day of the Kaman festival

The Kaman festival was drawing to its close. Padmavathi decided to take Udayanan with her to her inner chambers and was thinking of a plan to carry it out. She had it proclaimed: 'Padmavathi designs to disburse largesse liberally on the closing day of the Kaman Pandigai'. Then she got up on her palanquin and directed it to be set down at the very steps of the quarters that she had occupied in the temple, went inside her chambers, met Udayanan who was awaiting her arrival, and spent the time happily in his company. Then, since it was the final day of the Kaman festival, she distributed with open hands whatever the crowd of alms – seekers wanted – gems, pearls, corals, gold, jewels, dress, foods, flowers, garlands, scents, cosmetics, – in fact whatever each man or woman desired to their heart's content, received their blessings and sent them away. Then her attendants lit the sightly lamps in the temple and sang. On a sign from her, Yapyayani her confidential friend stated: "Our mistress Padmavathi is on a fast today. She feels oppressed by the heat and the stuffiness

created by the crowds. Kindly withdraw and leave her alone for some time"; and they all departed.

(25) Udayanan gets into the palanquin along with Padmavathi and is taken into her chambers

Udayanan got into the heavily veiled and screened palanquin and Padmavathi also along with him. The movable screens were drawn tightly all around hiding the occupants out of sight. Her guards directed its bearers to carry it straight to the steps of her apartments and put it down there. Her bodyguards followed behind. Some servants went ahead warning people to keep away. Then the cavalcade wended on its way starting from the Kaman kottam which hummed with gay activity during the festival days and now put on a deserted look; it passed along the streets and entered the palace and the Kannimadam, the virgin quarters of Padmavathi, and the palanquin was put down on the very doorsteps.

(26) Padmavathi and Udayanan live in her chambers alone

At that time, Padma exclaimed: "I feel hot and stuffy; let all others depart and leave me alone", and they all did so; Padmavathi then drew aside the curtains of the palanquin and stepped into her apartments, while her friend Yapyayani went round and after a thorough scrutiny announced that there was none else about; Udayanan then followed and took up his regular residence inside with great joy. Padmavathi issued a general prohibition against any of her attendants intruding into her quarters without prior announcement. She further directed: "I propose to learn vocal music and practise on the veena intensively: so let my food be sent to me in future", and it was done accordingly. She then ascended the topmost storey of her seventh floor palace along with Udayanan and lived there securely in enjoyment with him.

(27) Padmavathi gets into a boudoir and how a kottan resolves it

One day, Udayanan went round the apartments admiring the exquisite sculptural handiwork exhibited everywhere. Since his mind was engrossed in the works of art, he did not pay much attention to Padmavathi as usual and she got offended and flew into a rage, upbraided him for neglecting her, and created quite a scene by weeping, and disadorning herself casting away her flowers, garlands and jewels. Realising her mood,

Udayanan tried to make up for his lapse and begged her forgiveness by saying: "Beloved! I pray to be excused. I have done nothing wantonly." He then softly passed his hand over her and caressed her, readorned her with flowers and jewels, and approached her with sandal paste in his hand, but she turned away from him crying: 'For God's sake do not touch me.' Just then a Kottan, an owl-hawk, flew from a tree nearby, alighted on a trident in the wall and cried out in its rancorous and frightening tones. Startled by its hoarse and strident shouts, Padmavathi rushed into the arms of Udayanan, who relished her terror and consequent violent clasp of him. He calmed her and shooed and drove off the bird, but internally he blessed it for its timely help in resolving their love-quarrel; he praised Padmavathi saying, "Nectar unborn from the milky sea, who hast transmuted a mortal like me and rendered me immortal!" And the boudoir of Padmavathi came to an unexpected end and the lovers were drawn closer together, thanks to it.

(28) Padmavathi tests Udayanan's love of music

On a certain day, Padmavathi conceived a wish to know the extent and depth of the Vidyas known by Udayanan and intimated it to her friend, who thereupon questioned him. But he dissimulated and replied: "I am a Brahmin and knew the vidyas attached to performance of sacrifices and rituals. I have a wife who expressed a wish to learn Kudamuzhavu Thala instrument and I taught it to her." Padmavathi smiled on hearing this and stated "This Brahmin is a great connoisseur in the arts. He pretends to know only the Muzhavu Thala instrument, but certes it is that he is a master-musician and knows it well." She then sent for her veena, but not being proficient in it, she signalled to her friend to hand it over to him. The latter did so and asked him: "Kindly set it right and tune it properly", but he refused saying: "The veena vidya is not one prescribed for a Brahmin. So do not urge me to an art which I do not know. I propose to learn it hereafter, if chance permits", but the latter protested saying: 'I did not want you to play on the instrument, but merely to tighten the strings and see whether they are tuned and stand in their proper pitches'. 'If that is all, I can try my hand at it', said Udayanan and handled the Dhivavu or screws, and remarked that they were made of dead wood and set forth some characteristics of that instrument. Padmavathi then softly said to her friend: "He seems to be a past-

master in music. Ascertain it carefully and make him play on the instrument." Udayanan understood what passed between the two friends and thought "Padmavathi is a very clever maid", and refused saying "I do not know how to play the veena." But Padma rejoined: "For those like you who stand on the top of the vidyas and can concentrate on anything they choose, there is nothing that is difficult of accomplishment. I am now under the soporific spell of your love. It is not Dharmam for you not to reveal your true greatness and accomplishments to me, but continue to cheat and impose upon me." Lo! the sun set just then; the Thenral the balmy southern breeze came through the open windows wafting the mild scents of the Mullai flowers which ope at eve.

(29) Udayanan plays on the veena and raises doubts in Padmavathi

For a moment, Udayanan thought of his inseparable Veena Godapathy and stood regretting its loss; then he took up her veena and played upon it, and there was no difference between his voice and the instrument.

And since Udayanan poured forth
Nectar sweet from his veena, all the birds
That wing their way flew not – the doves
That haunt the hanging caves and coo;
The dancing Payir birds, the swans and parrots;
They all came and settled on walls
And projections and vantage-holes;
And in the gardens and groves flower-laden
The Kurinchi and all the varied trees
Bent low their heads and listened entranced;
And Padmavathi with long lashes collyrium-tipt
Forgot herself lost in ecstacy; if one were
To describe its effect on others, words will fail.

(3.14: 277 to 285)

Thus wondered Padmavathi and thought: "God Kama is plus ultra in the art of playing the veena; Sage Thumburu comes next; next comes Udayana, state the people; but this Brahmin seems to transcend him even." Her joy at securing such a lover knew no bounds; she served him with all her being and prized and enjoyed her clandestine love fully.

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(30) Udayanan expounds his theoretical knowledge of the veena

On one of these days, Padmavathi approached her lover and said: "Oh Brahmin, kindly listen to what I say. Brahma Deva the creator committed some improprieties in his creation; for example, he swelled and made big the Konrai seed, but made the seed of the Payuru – the lentil or green gram, small; he dwarfed the height of the juicy sugarcane, but elongated that of the bamboo. Similarly, it is my misfortune that I did not come to know earlier of thy peerless mastery on the veena, one that surpasseth even that of Udayanan, the proverbial tamer of elephants and the player on the veena. Hereafter, I will sit under thy feet and learn how to play on the veena, and she placed one in his hands. He promptly put it down declaring: "This has been made of worthless wood and is not fit to be played upon." Then, she brought forth another, a loving gift to her by King Darusakan and handed it to him, and after examining it he said: "This is a perfect veena, one that hath no blemish in it, but the strings in it are not good; if you have others, give them to me." She at once sent for others and handed them. He rejected them pointing out his reasons therefor. She then sent for a fresh batch and he rejected them again. She then asked him: "Kindly explain the grounds why you rejected them one after another." and he did so setting forth the grounds with proof. Thereupon she exclaimed: We have come across many who are masters in music and on the veena. But we have never come across one who knows all the merits and the defects and is able to explain them scientifically. And she went in again and brought forth a fresh batch gleaming as if the strings were drawn and twisted out of gold. And he corrected the defects in the instrument, made it sound perfect and placed it in her hands; and she felt pleased and proud to receive it from the hands of one so eminent. And Udayanan spent a month in such sweet captivity in her chambers:

For the lovers both who knew full well
The heights and range of this God-given frame
Of the human body, came together at the proper
Times and seasons, and never transgressed
Nature's great laws; through the organs five
Of mouth ear eye and nose, and the body supreme
They tasted heard saw and smelt and clasped

Daily, without intermission and
With an infinite accession of power to them;
And those about her wondered 'Is it some god from
On high that hath descended and holds
In love's fond embrace this maid with golden bangles fair!'
And there were none to equal the pair of lovers
In form or depth of love – a perfect twain.
(3.15: 63 to 74)

(31) Asvapathy, King of Kekaya, arrives as a suitor for the hand of Padmavathi

Meanwhile, Asvapathy, King of Kekaya, wished to marry Padmavathi; he sent suitable gifts beforehand, and arrived one day before King Darusakan, who had his city ornamented, and went forward and welcomed him; treated him as an honoured guest and feasted him.

(32) The enemies of Darusakan join together and attack him; Udayanan takes leave of Padmavathi in order to help the king

Darusakan was a strong and powerful king who thereby incurred jealousy and rivalry. His enemies Virisikan, Ariman, Elichevi, Atavi, the King of Ayodhya, Milaichan, Sankaran, Mallan, and Vesali struck up a confederacy; and like a strong rope twisted out of many strands, surrounded Rajagiri and attacked it from all the quarters. On seeing this, the spirits of Darusakan sank low and he fell into dire distress and despondency. News of this danger reached Padmavathi and she at once despatched Iravathi to inform Manakan who was then at Kama kottam. Udayanan thought: "This is a timely opportunity to further my plans." He sent the emissary back saying: "Tell Padmavathi that I shall come and meet her again after two months. Meanwhile protect and cheer her." Then he thought: 'It is not prudent in the first instance to engage in an open fight with all of these combined forces. I shall enter their camps in the guise of a merchant and destroy them from within.' He then climbed up a hill named Chinnasolai and sang a pre-arranged song, the signal for a rally.

(33) Udayanan and his company disguise themselves as horse-traders and create dissensions in the enemies' camps

On hearing the signal-song, the troops of Udayanan gathered together, and he felt heartened to see them; he then unfolded his

plan to them and gave them directions. The company then put on the disguise of merchants, gathered a lot of merchandise and approached the camps of the enemies as tradesmen and vendors. At about the same time, Isaichan appeared there with a large number of horses as pre-arranged by Idavakan. The company then appointed Vayanthakan as their cavalry leader and Udayanan proclaimed all along the lines: "We are dealers in horses. For over a long period, we have been acquainted with the king of Magadha, but now he is estranged from us and looks askance at us. So we propose to seize his city and make it our own. Kindly be friends with us and help us;" and the hostile forces readily welcomed their new allies and encamped them with their own. Thus quartered and accommodated, they learnt of all the military secrets of the confederate forces, their weaknesses and planned how to take advantage of them. Raising slogans of 'Long live Virisikan', they scattered and split themselves and killed the guards of the camps, and made it appear as if an internal war had broken out between the so-called confederate army. In the end they raised shouts of 'Long live the chief of the Vaddhavas, long live Udayanan'. Caught in the midst of these slogans and counter-slogans and sudden surprise attacks, the enemy forces got confused and said: 'Somebody intent on creating differences and dissentions inter se is attacking us; it is dangerous to remain in our camps any longer; we should get out before day break'. So saying they deserted their several camps leaving all their things scattered pell-mell, and ensconced themselves in a mountain stronghold nearby.

(34) Urumannuva sends word to the Magadha King of the voluntary help rendered by Udayanan

Urumannuva and the personal and intimate friends of Udayanan felt overjoyed at this unexpected turn of events; they declared: "The great love of Udayanan for Padmavathi will no longer stand as an obstacle in the way as we apprehended, but work as a cementing force." They then sent Vayanthakan to the King of Magadha with this announcement: "Udayanan came to Magadha in the hope of forgetting his great bereavement by the loss of his wife Vasavadatta. On arrival he learnt that the enemies of King Darusakan had joined together and laid the city under a siege. Since he knew full well that his own father was a great friend of the king

of Magadha, he considered this danger as one to himself, he entered the fray voluntarily, made an onslaught on the foes and made them run away; with nothing but this victory in his hands, Udayanan now seeks an audience of the King of Magadha". And Vayanthakan went along the highways and byeways of Rajagiri announcing this message loudly.

(35) Darusakan welcomes Udayanan

Meanwhile, Darusakan was sitting on his throne uneasily, thinking of how to extricate himself from the formidable danger which beset him; unto his ears came the news: 'Udayanan has out of the ancient ties of friendship appeared and overthrown thy foes'. He came out at once and asked: 'Who are they that brought this news? Bring them in', and the guards came in with Vayanthakan, who told him all the details. And Darusakan declared exultingly: "I am blessed since Udayanan of the keen and unerring javelin is setting foot within my city; I have earned this on account of my Poorva Punyam, my prior merit. He who on mere hearing of the troubles of a friend rushed in to help his intimate, unto that Udayanan,I lie deep under a debt of gratitude, and am bound to go forth and welcome him." So saying he caused the city to be adorned gaily. And some objected saying: 'How do you know whether he cometh as a friend or a foe? You have not tried and tested him,' but Darusakan paid no heed to their words, but issued forth a welcome, clasped him to his bosom, praised him fittingly, assigned him a princely mansion and made him take his rest and ease there so heartily, that Udayanan forgot the fatigues of his war.

(36) The confederate foes rejoin and attack Rajagiri. Udayanan and the Kekaya king issue forth to meet them

Meanwhile, the confederate kings met again and discovered that no inter se treachery was practised by any of the members; they resolved not to trust, any newcomer as ally without the strictest tests of his bonafides; they swore the most solemn oaths to hold together and fight the Magadha king to the very end. Fortified and enthused by this new resolve, they rearranged their combined forces and started the operations by cutting down trees, setting the fields and crops on fire and caused great damage and distress to the Magadha region. The spies of Darusakan

gathered information about all their hostile activities and conveyed it immediately to their King Darusakan, who inflamed by anger made preparations to set out with his army in order to repulse his foes. On learning of these efforts, Udayanan sent Vayanthakan as an emissary to the King with this message: "Let not King Darusakan issue forth personally for war: instead, I shall go forth and return with victory. Let the king but place at my disposal his troops and one of his generals". On hearing this, Darusakan convened a Council of his Ministers, and they acceding to the proposal, he sent an army to Udayanan. On hearing this, the Kekaya prince proposed: 'Let me go and fight the enemy', and Darusakan said: 'Lead my troops as their general, and fight along with Udayanan'. He sent back Vayanthakan to Udayanan saying: 'The Kekaya prince came as a suitor for the hand of my sister Padmavathi. He is now eager to fight my foes and I am now sending him on to the war-front. Kindly see that no harm befalls the prince and make suitable arrangements for his protection.' Udayanan mounted an elephant and started for the war; Urumannuva and 366 warriors marched on their several vehicles of war guarding his flanks. At that time, Darusakan came and met Udayanan in person and told him merely this: 'Kindly protect the prince of Kekaya' and returned. Udayanan drew up the battle-array saying: 'Let Urumannuva and the Kekaya prince go in front of me surrounded by troops; let such and such follow in my rear', and he attacked the camp of the foes who issued forth with a mighty host.

(37) Udayanan wins the war and its fortunes

Then ensued a terrible war between the two conflicting hosts. Udayanan leaped on the elephant mounted by the brother of King Elichevi, seized and bound him with his cloth to a chariot. Urumannuva saw this and thought: 'This is the proper time to execute my designs.' He joined his forces along with those under the Kekaya prince and made a charge against the Elichevi prince, who inflamed thereat, jumped against the Kekaya prince and cut off his head. He then jumped on the elephant of Urumannuva and seizing him cried out: "If you cause Udayana to free my brother, I shall let you free also; otherwise I shall kill you," and Udayanan cried out: "I hold Urumannuva in the same affections as I hold King Darusakan. If you protect him and treat him well, I shall restore

your brother to you;" he then went away elsewhere to continue his fighting. And he fought so memorably, that like a salt-bank dissolving before the onrush of the tidal waves, the enemy forces dissolved away in no time; but the enemy retreated with the valuable prize of Urumannuva and put him in prison.

(38) Darusakan performs obsequies of Kekaya prince; he enters Rajagiri with Udayanan in triumph

Udayanan returned from the battlefield with the drums of victory blaring; he sent his emissaries to King Darusakan with the announcement, who came out to welcome the victor and warmly embraced him. The King asked the latter to narrate the entire happenings which he did, and in the course of it stated: 'The King of Kekaya lost himself in the frenzy of war; he did not count the odds against him; we tried to dissuade him from entering into the fray at personal risk, but he would not be controlled and scorning to be accompanied by our troops or his own, he rushed rashly alone, and got cut by the sword of King Elichevi; he has attained unto the Veera Svargam, the heaven attained by the heroes who die in war'. On hearing this, the heart of Darusakan was melted exceedingly and he cried out:

Kekaya prince! thou hast acquitted thyself
Like a true Kshatriya brave, and discharged
Thy debt of voluntary service unto me, thy friend;
But alas me! how can I ever repay thee?
I will stand thy debtor for ever and ever. (3.20: 141 to 142)

He caused a careful search to be made in the battlefield for the dead body of the Kekaya prince, found it and had the obsequies done with due rituals, and when it was over, he and Udayanan entered Rajagiri in triumphal procession. All the citizens welcomed the conquering heroes and sang paeans of victory. Darusakan then took Udayanan into his own palace and honoured him as a guest.

(39) Darusakan announces his intention of marrying Padmavathi to Udayanan

At that time, Darusakan looked for a comparison to his guest and thought: 'The only fit comparison is Bheemasena who vowed to kill his enemies the one hundred brothers starting from Duryodhana, and fulfilled it. Surely the kith and kin of Udayanan are

blessed'. He decided to marry his sister Padmavathi to that hero and he asked one of his aged and pleasant-speaking councillors to convey his intention to both the parties. The minister found Padmavathi alone and said: "The king proposes to marry you to Udayanan the hero who has scattered our foes, and who knows the art of compelling the elephants to do his will by his Veena Vidya". Padmavathi smiled merely and kept quiet, but internally she swore fiercely: "Though the broad earth should shake and swerve from its foundations, I will not give up my love for that Brahmin, the master of the vedas. If the king should insist on this forced marriage, I will not live to comply.'

[library stamp]

(40) Udayanan agrees to the marriage

Then next, the minister wended to Udayanan and apprised him of what the king had expressed, who took a long time to consider and give his reply. Finally he came to the conclusion: "Really I should have prayed for this consummation and stood as a suitor beseeching him for the hand of Padmavathi; instead, he now stands beseeching before me"; but he did not betray his internal exultation outwardly and stated politically. "The instant that Vasavadatta got burnt, I became downcast and renounced my kingdom. I thought 'What is the use of life to me who have lost her and my friend Yuhi?' I have no great desire to comply with the wish of the king". But the aged minister pressed further saying: 'This denial of yours is not fit to one descended in a great family like yours. Thou hero who tamest the wild elephants in rut by the music of thy veena! Thou should comply with the request of the king." He agreed in the end saying: "When two such persons as you and Darusakan urge me, how can I refuse?" And the old minister returned exultant at the success of his mission; he reported the result to the king who felt equally gratified.

(41) Udayanan suggests prior marriage of Isaichan

Udayanan thought: 'Since Padmavathy knows not that I am the Manavakan who hid in the room upstairs and made love to her, Padmavathy is sure to object to the king's proposal to marry her to me. Hence I will have to convince her first that Manavakan and Udayanan are one and the same. How to bring it about?' He then sent for his friend Vayanthakan and sent him as an emissary to King Darusakan with his proposal: "My Brahmin friend

Isaichan has lost both his aged parents. I think that it is fit and proper that he should be married prior to my marriage and settled as a householder". Vayanthakan met the king and intimated him duly of this wish of Udayanan.

(42) Darusakan arranges for marriage of Isaichan to Yapyayani

Darusakan considered over the matter and sent his reply thus: "Yapyayani the Brahmin friend of Padmavathy comes of a good family; she is of excellent conduct and is highly to be desired. She is a fitting partner for Isaichan. Kindly inform Udayanan accordingly." Vayanthakan came and conveyed the news at which all the companions rejoiced greatly. A suitable date was fixed for the celebration of the marriage. Darusakan then sent for one of his aged councillors who knew the proprieties and conventions of life and sent him to Unmali the mother of Yapyayani saying: "The king hath it in mind to marry Padmavathi to Udayanan, and to celebrate Yapyayani to the latter's friend earlier. The king desires to know your wishes in regard to your daughter." The mother expressed her entire approbation; she also sent costly presents of jewels for her daughter.

(43) Padmavathi though loath to part from Yapyayani sends costly presents

Padmavathi when she heard that the marriage of Yapyayani felt disturbed at first. She thought: "I live separated at present from my lover Manavakan; Yapyayani has sustained me and been a source of great solace to me. Now she threatens to leave me. How am I to sustain my life in future? But how can I prevent her marriage?" She then sent her friend costly jewels and other loving presents. She embraced her friend warmly and said without betraying her inward conflict: 'Go and get married, but come to me soon again after the function is over,' and she made all the presents which a maid's veritable mother will give at the time of the marriage of her own daughter. She further added and gave away all the utensils and furniture she was using daily for her personal use and a costly palanquin.

(44) Yapyayani tells the news to Padmavathi that Manavakan is Udayanan

Darusakan felt pleased with the broad-mindedness and liberality of Padmavathi in regard to Yapyayani. He caused the news

of her marriage to be made public officially; further he made arrangements for it to be celebrated in a fitting manner. On the day of marriage Isaichan and Yapyayani took their seats side by side on the marriage dais; the holy rites were duly performed. At that time Udayanan artfully said: "Our coming from Kausambi has been lucky in as much as it has afforded Yapyayani to get acquainted with our splendid Narmada rivers and all its wealth; this was deliberately spoken in a rather raised voice. Startled to hear a familiar voice, Yapyayani saw the speaker with the corner of her eye and lo! it was verily Manavakan and she said to herself: "There is now no doubt but that Udayanan in the guise of Manavakan won the love of Padmavathi. How true is the popular saying that the heart will not incline but to another equal one!". And she eagerly awaited the earliest opportunity to convey this great and surprising news to her friend. The seven days of her marriage passed by. Then Padmavathi sent a palanquin to her friend asking her to come in her bridal adornment and Yapyayani went and after the preliminary congratulations were over, she declared: 'He who appeared as Manavakan and stole thy heart is veritably Udayanan; do not have any apprehensions about your marriage'.

(45) Udayanan convinces Padmavathi that he is Manavakan

Padmavathi thereupon stated: "I had heard beforehand that the person who was about to marry you was the Brahmin friend of Udayanan. But consider well – "I belong entirely unto Manavakan; should not my chastity remain unimpaired on account of my proposed marriage!" And Yapyayani conveyed this legitimate doubt of Padmavathi to Udayanan. He smiled, painted a self-portrait of himself and sent it along, with another token: 'One night when we were alone in her chambers, an owl-hawk shouted; she got terrified and rushed to me. I then allayed her fears.' Padmavathi examined the portrait without receiving it and said: 'True it is that there is no difference between this form and that of Manavakan; but the matter does not end here, but requires further investigation. Until then, I will not touch the portrait.' On hearing this, Yapyayani repeated the secret incident of the owl's frightening her, and the latter felt exultant like Savithri who had regained the life of her husband Sathyavan from the clutches of Yama; she literally snatched the portrait from the hands of her

friend, clasped it to her heart, embraced the shoulders engraven thereon, and exclaimed: 'Oh Brahmin who won my heart! Thou didst appear in disguise and netted me!' And all her apprehensions got completely set at rest.

(46) Marriage of Udayanan and Padmavathi. Darusakan sends Udayanan along with his army to Kausambi

Some days later, the official astrologer attached to the militia fixed an auspicious day for the marriage of Padmavathi and Udayanan; the town was gaily decorated; the marriage was celebrated duly with the rites therefor. After it was over, Udayanan informed King Darusakan: "Immediate steps should be taken to free Urumannuva who is in prison." Darusakan not only agreed to the proposal, but he thought: "Udayanan came voluntarily and secured a victory over my foes. Not only is he my friend on that account, but he has become a close relation by marrying my sister. Hence, it has now become my duty to overthrow his enemy Aruni and reinstal him in his hereditary throne at Kausambi." He then made the following presents to his sister Padmavathi as part of her marriage dowry:

Elephants a two hundred; horses a two thousand;
Sturdy and exquisitely built chariots a thousand and two hundred;
A fighting force of Mallars adept in arms of sixty thousand;
A lovely palanquin and a great warflag to be held aloft;
A golden chariot on which rode the great Pandian King
In days of yore; a cot wrought out of the red coral;
And tents made of canvas, bullock carts, filled
With treasures and household utensils and furniture;
And a lordly elephant fit for regal state;
And a vast body of attendants to wait on
Padmavathi of lovely bamboo-like shoulders,
And spare and sweet words, these and others
Darusakan did lovingly give' (3.23: 30 to 40)

And he declared unto his excellent ministers Varudakaran, Dharakari, Dharmadattan, Sathyakayan and others:

"I have presented all these things to my sister Padmavathi out of the great love I bear towards her; not only these, but more as and when the occasion arises." And he charged his ministers

strictly further saying unto them collectively and individually one by one saying: 'Ascertain the needs and wishes of Udayanan at all times and see that they are fulfilled.'

Oh Varudakara great! who hath no stain in thee
I leave Udayanan the hero who hath crossed
The seas of his foes, as a special pledge
In thine hands; look thou well after him (3.23: 47–9)

After this personal entrustment of Udayanan to his ministers, King Darusakan gave another command to them: "Keep spies on Aruni; By stratagem or war you should supplant him first and then only return back to our Magadha land, not till then," And the big party left for Kausambi with a huge body of troops.

(47) King Darusakan sees Udayanan start against Kausambi

The King Darusakan came out, uttered heartfelt words of kindness and of love and sped Udayanan on his way to Kausambi and said: "If you send word to King Brichchodanan, he is sure to help us substantially; if necessary, I will personally come and join my army and lead it. If requested, many other kings will join your cause and help you. Consider well all these possibilities and then act. May victory crown your efforts." Udayanan looked keenly at Darusakan and stated: "I will consider any future happiness or advancement of my own as such only after Urumannuva is freed from his prison and I share them with him. Kindly arrange to see that he gets freed within a period of fifteen days." And Darusakan marvelled at the greatness of Urumannuva and the strong bonds of affection of his friend Udayanan and he declared: 'I undertake to see that Urumannuva gets freed from his bondage', and he took leave and went back home. And Udayanan set forth

With elephants trained in war, with war-steeds tossing their manes,
With carts carrying supplies of food, and those where men could take rest sleep, and long rows of chariots
And palanquins of inwrought ivory, with many a confused mass
Of bags and baggages the van of the army led ahead,
The mercenaries followed, while the flank troops marched
Protecting both the sides. (3.24: 35 to 40)

And the several kings of the earth trembled on their thrones and asked uneasily: "Udayanan is marching at the head of a mighty army in full parapharnelia of war. Against whom is he proceeding? We should be alert and guarded."

(48) Udayanan's brothers Pingala and Kataka meet him with an army

On the way, Udayanan encamped at a certain spot. There he received a secret message from Yuhi urging: 'This is the fit and proper moment for you to proceed against your enemy Aruni.' Vayanthakan read over the message to Udayanan. He was then called outside and met Pingala and Kataka who sought an audience with Udayanan and he announced: "Your two younger brothers kept guard over Kausambi before. Later on, the Panchala king Aruni surrounded the city with his troops and besieged it. Your brothers could not defend the city, got defeated, and ran towards the Yamuna intending to drown themselves in its waters. On the way they came to a fort entirely defended by women. They took refuge in it for a period of twelve months. Now they have come to make amends for their inability to defend Kausambi; they are no longer able to put up with the misrule and tyranny of Aruni." Udayanan's heart yearned to behold his brothers, and they came in, bowed and stood before him. Not merely they, but a select band of 12000 warriors and a timely reinforcement of disciplined troops. And they regretted their state and exclaimed with tears in their eyes: "We have failed in our duty and service to thee our elder brother; not only that, but we have failed in our services to the mother who bore us".

(49) Minister Varudakaran sends spies to gather information about Aruni

Udayanan raised his brothers and embraced them warmly and protested saying: 'No fault attaches to you both, but it is the inevitable result of the actions of mine of little understanding, who refused to be governed by the counsels of my ministers, but chose to act on my own instead. There is no more reason for you or I to regret!' Udayanan uttered these and other sweet words of good cheer and encouragement and declared: 'Now that you have come and stand united, our enemy Aruni will easily get destroyed, like a piece of cotton in a fire; all my disabilities are over. Not only that - I feel that I will easily recover Vasavadatta and

Yuhi. It is the merit of my penance which hath brought you to me now and will bring to an end all my tribulations'. He wiped off the tears from the eyes of his brothers and they rejoiced exceedingly. He then called together all the ministers and told them: 'Let us hold a council of war and devise suitable ways and means as to how to win it successfully! And the wise Varudakaran elearly set forth the successive steps to be taken in that behalf; he also sent capable spies to Kausambi to gather information about the goings-on of Aruni, and of his respective strong points and weak points; and they went about their business with alacrity and intelligence, and reported the result of their valuable information.

(50) Udayanan defeats Aruni in war, kills him, and re-enters Kausambi in triumph

And many were the efforts by Varudakaran and the others in the interval to bring their great design of displacing Aruni and rehabilitating Udayanan, to a successful conclusion. When everything had been completed, open war was declared, and a great fight ensued; many fell on both the sides. Eventually the King of Panchala, Aruni, issued forth in person. Many bad omens stood in his way. Interpreting the signs, his minister Poorana Kundalan tried to withhold him from war then warning: 'It is not good that we issue forth for war now; the omens are not propitious', but Aruni laughed them away and set forth obstinately.

Then advanced the vanguard of slingers and light bowmen;
Followed the heavy brigade of massive elephants; the Maravars
Raised their deafening war-cries and charged; arrows showered;
Swords glittered and dented one another; javeline flew about;
Thomarams got hurled; rushing steeds fell in mid-career;
Brawny arms got severed and fell apart; lordly elephants bowed
And touched the earth; moving heads got cut at stalks and
dropped;
Varied flags got trampled upon and waved no more; entrails
gushed
From out the stomachs; the blood poured red in streams;
The battle field sank low; rose red the dust; the earth
Was no more like the earth; many great ones died;
Thus went the fight. (3.27: 107 to 116)

Many of Aruni's warriors clashed with those of Udayanan and were killed. Like another veritable Parasurama despatching the invincible Kartha Veerya Arjuna, Udayanan encountered Aruni and killed him. Instantly, they caused the announcement to be broadcast: 'Udayanan has won the war and regained his hereditary throne and kingship', in due form by beating the kettle-drum from the back of an elephant. Udayanan then caused the obsequies of his dead foe Aruni to be perfomed with due rites by those bound and entitled to carry them out. Then Varudakaran drew near the fort-doors and told the citizens who had barred them: "Lo! cast away your fears. Your legitimate and hereditary king Udayanan has won a victory over his foe Aruni and killed him. Hence unban the gates and allow me inside." But the staunch and cautious citizens refused to comply saying: "Show us first a scroll signed by Udayanan and bearing his seal. Otherwise we will not open our doors." Then in order to remove their doubts and convince them it was stated: 'Lo! Idavakan the trusted minister of Udayanan is come and stands forth to speak with you.' They implicitly believed him, undid the gates and came out in welcome to him. They then caught hold of one Kumban, an ally of Aruni and killed him on the spot, and went about the streets shouting: 'If any one on the side of Aruni lurks in hiding in the city, we shall drag them out and kill them'. And they went about guarding Udayanan all along the city shouting 'Long live Udayanan'. And they caused the news of Udayanan's crucial victory to be proclaimed by beat of drum.

CHAPTER – 4

VADHDHAVA KANDAM

(1) Udayanan rewards those who helped him and shifts to a new palace

Then Udayanan bethought of rewarding those who helped him suitably. Firstly, he embraced Varudakaran, praised his inestimable service and handed him as a gift his own personal elephant and his jewels. Then he turned to Dharma Dhattan and stated in praise: 'I overcame the King of Panchala only by your help; these that I now hand you are but small tokens of my esteem' and he gave him a piece of cloth cunningly woven and ten villages. And on a certain auspicious day, he ascended on his state elephant, got surrounded by his friends, canopied by his white umbrella, fanned by the yak-tail chamaris, and amidst the blare of conches and drums, the blessings of the people and the shower of flowers from terraces and windows on both the sides wishing and praying: 'Oh great and magnanimous king! may thou rule long over the earth', Udayanan entered his palace in State. And he called on the wives of Aruni who had not ascended the funeral pyre along with him and immolated themselves, gave them gold liberally and asked them to go wherever they pleased. He similarly distributed gold to the followers of Aruni and asked them to carry out in full the obsequial rites of those who fell in the war. Having discharged these several duties in connection with the war, Udayanan caused an entirely new palace to be built for himself. He filled up duly the eightfold limbs of a king and his government and then he went and sat in state on his throne in full satisfaction of having fulfilled the kingly duties that devolved upon him.

(2) Old tyrannical order under Aruni reversed and a new Dharmic one inaugurated

King Aruni had been a harsh and whimsical tyrant who had

instituted a reign of Un-Dharmic order. Udayanan's first task was to remove all traces of that vile and evil interim period; he removed the wicked minions who were the handpicked agents of the tyrant for carrying out his evil designs and restored the hereditary officers in the capital and villages who had upheld and carried on the administration in the traditional and long-standing grooves. Temples, religious institutions and endowments, Asrams and hermitages, the places for penance and contemplation, the quarters of the Brahmins and others dedicated to religion and spirituality, gardens and groves, tanks and wells, bazaars, junctions of streets, – all these which had been neglected and languished in the prior reign, were repaired and put on a new and fresh look. He made an announcement saying that "those who had lost their properties by illegal seizure or misappropriation during the late reign were entitled to claim and get them back". Further he arranged for state relief and support of the poor, of the aged who could no longer work and earn and maintain themselves, women who had been forsaken and abandoned by their husbands, persons who had lost the use of their limbs, and others stranded in life and standing in need of public support and maintenance, – he caused that such persons had a claim on the government and they were entitled to get it in the special and peculiar manner which would be most helpful to them. Generally it may be stated that Udayanan conceived of and inaugurated an ideal order of government which did not cause hurt, injury or suffering to anybody in his realm:

> Men who lived by war, farmers and peasants who lived by tilth,
> Those who lived by plying the loom and the shuttle,
> Grocers and merchants, who bought and sold
> And lived by sale of goods; those who chanted and lived
> By repeating and teaching the changeless Vedas;
> Those who led blameless lives by practice of strict conduct
> Those who lived by practice of the various arts and handicrafts
> All men from the highest in the scale down to the lowest and meanest (4.2: 47 to 52)

The results may be imagined - Dharma and Righteousness flourished and raised its head everywhere; sin and evil shrunk out of sight; untimely death left off making sudden depradations and seizing men as victims; the Naanilams, the traditional four terrains bloomed and flourished. The brothers of Udayanan issued

against the enemies of Udayanan and put them down. Udayanan suitably rewarded the troops of Darusakan who had come and helped to regain his lost kingdom. And he sent gold and jewels to Darusakan by his Kinsmen. And thus did Udayanan regain his lost Kausambi kingdom and share the enjoyment of empireship in the sweet company of his queen Padmavathi; and he reeked not the rise of the glorious sun, nor its setting in the seas in the west; nor the passage of the day nor the month; but he lived in full exultation, discharging his duties as a just and righteous king should, and his Vadhdhava kingdom flourished and prospered exceedingly under him.

(3) Udayanan raises a memorial to Bhadravathi

Udayanan had thus wiped away all the miseries of his subjects; he thought over anything he ought to do; and he recollected the debt of gratitude that he owed to Bhadravathi the she-elephant that had borne him and his party so triumphantly on its last journey from Ujjain. He particularised the exact spot where the noble animal had succumbed to the strain and fatigue and ordered some of his attendants: "Go to that spot, and return with its mortal remains – its skin and bones". He then sent for the chief huntsmen and kurumbars living in and around that place, and charged them saying: 'There is no adequate recompense that I can render unto the inestimable service rendered unto me by the elephant that bore us and died in the forest. It is fitting that we forget it not, and that a tomb be erected at the exact spot where it fell, that a sculptured image may be graven of the noble animal, and that morn and eve sacred services for its soul may be conducted. Food and rest should be afforded free to wayfarers who happen to pass that way. A water-shed should be provided to give cool and refreshing water to slake the thirst of travellers. All those who are in want and distress, whosoever it may be, their wants must be attended to immediately and their sufferings removed'. He then gave liberal grants to the hunters and kurumbars of that locality, and sent the workmen, the carpenters, masons, stone-cutters, etc, necessary for the erection of the tomb and other buildings.

(4) Completion of the memorial buildings

Later on, he made suitable rewards to those who sought out and brought the hide and bones of the dead elephant Bhadravathi.

He gathered and laid together in a certain spot within the precincts of Kausambi city itself all the tokens and remains, and raised a stately portico in front of the building and a tower of victory thereon, with the sculptured representation of Bhadravathi engraven on the portico; he then duly appointed priests to carry on the daily worship of the sculptured image; and others to carry on the Trust, choultries and feeding places round about in the enclosure; water-sheds for supply of drinking-water; houses for those who read and expounded hagiology and stories relating to Dharma; and also commanded that every month a festival should be celebrated in that place, and made a liberal endowment therefor.

(5) A Brahmin recovers Udayanan's lost Veena Godapathi

When Udayanan had thus discharged his duties duly and derived satisfaction therefrom, a Brahmin Brahmachari named Arunchukan, a resident of Ujjain proceeded from his place to Kausambi to meet some of his relations; he was a Naishtika Brahmachari – one vowed to celibacy to the end of his life; he was well-versed in the Vedas; he was also well-versed in music and books on that art and knew to play on the Periyaazh and Veena. On the way, he was affrighted by the stampede of a herd of elephants towards their watering-place in a lake, and he hastily got upon a high Vengai tree and looked all around him. While thus surveying, he beheld in a bamboo-brake nearby, like some chaste woman parted from her lover, the Veena Godapathi. Due to exposure to sun and wind, it had lost all its original beauty of form; but whenever the bamboo-twigs swayed and came into contact with the strings, the veena sounded and reverberated to the notes of 'Thaam Teem' etc. And he beheld the wander of elephants coming to hear the notes, lose their quick tempers and get softened and subdued, and then go on their ways. And he thought: 'Lo, it is all a miracle! It may be that this Veena hath slipped from the master-musicians among the denizens of heaven, some Kinnara or Yaksha, who hath forgotten himself and let it fall carelessly from his hands'. He then plucked pure flowers from the neighbouring trees and bushes and bowed unto the instrument and worshipped it, took it up with all due reverence, proceeded towards his destination of Kausambi city and took his plesant residence with his relations whose abode was just a little way off from the palace. And the evening set in and he took up

the instrument he had so carefully brought, set it right, tuned it and started playing on it.

(6) Udayanan and Vayanthakan identify Godapathi

While the Brahmin Arunchukan was thus handling and playing on Godapathi, Udayanan sat in a window opposite and was chatting pleasantly with Padmavathi. And the soft and sweet sounds of the veena came floating in and fell on his ears. He stopped short in amaze and was mystified. He listened intently and came to the indubitable conclusion. "These sounds emanate only from my Veena Godapathi and none else." He then came out in search of any of his attendants and found Vayanthakan lying awake who hastened anxiously towards the king enquiring: 'What has happened?' to which the latter replied: "Hush and listen, it is the unmistakable sound of Godapathi; somebody is playing on it; go and find it and him who plays on it and bring him along with the instrument". Vayanthakan immediately got into the street and had no difficulty in tracing the house and the Vainika who played. He then asked him: "Where and how did you come across it?" who answered: "I was coming from Ujjain after crossing the Narmada river and found this in a bamboo-bush on the slopes of a moutain." Vayanthakan immediately brought the Brahmin Arunchakan along with his instrument before Udayanan and said: 'On our swift journey from Ujjain, at about midnight it is this very Godapathy which slipped from off the back of Bhadravathi, among the southern slopes of the Vindhyas.'

(7) Udayanan purchases Godapathi from the Brahmin and plays on it all the night

Udayanan felt highly delighted at this turn of events which had restored his long-lost veena back to him again. He received it in his hands and welcomed it exclaiming: "Come back again into my loving hands, thou goodly veena, thou nectar of the Vadhdhavan chief". Then turning to the Brahmin he said: "In restoring this veena, thou hast restored back my life unto me. Name thou thy price for it." And he showered costly jewels, much gold, and gifted a village in fee on Arunchukan and requested him: 'Live thou always in this city', and gave him in addition whatever else he desired and sent him away highly satisfied. And all night long his excitement would not subside; he caressed

his veena lovingly, petted and fondled it, melted and gazed at it again and again, clasped it and praised it in soft and endearing terms, and continued playing on it until the sun arose; all the while his mind turned again and again to Vasavadatta.

(8) Udayanan bewails Vasavadatta

As soon as it was dawn, he set himself to the task of renewing the veena and he bewailed: "Lo Vasavadatta! the veena which thou learned under me hath now come back. Why does not thou return, play on it, and delight me? Verily, thou hast forgotten me". Thus he thought on her again and again; and though he had regained his brothers, and his veena Godapathy, he did not take delight in them but felt the void left by her.

(9) Darusakan restores the spoils won by his victory and releases all his prisoners of war. The confederate princes reciprocate and set free Urumannuva

Things were in this posture at Kausambi; meanwhile King Darusakan at Rajagiri bethought himself of pursuing new, liberal and humane methods of warfare and peace. He sent back and restored to his foes all the spoils which had passed into his hands as the prize of his victory. He sent back emissaries to his enemy kings with the request: "Kindly release any of our princes and kings or important persons that you may have captured and kept in prison." The hostile kings heard these words with joy and commended Darusakan saying:

> Better far than making friends with the base and mean
> And taking delight in their company, is the keen hostility
> Of noble natures. (4.4: 21 to 22)

They immediately set free Urumannuva and sent him to Darusakan. Urumannuva came and met Darusakan and on his request freed Chitrangadan, the brother of King Elichevi and the other princes from prison, gave them liberal presents and sent them back with honour. He heard all the news regarding Udayanan and stayed with Darusakan.

(10) Yuhi asks Urumannuva to come and meet him for taking final steps

At that time, he received a written message from Yuhi as follows: "All that we planned have been accomplished; it is but

fit that hereafter we restore Vasavadatta to Udayanan." After reading this scroll Urumannuva looked at Sadhakan and asked him: "Now relate all that happened after we separated", and the latter did so. Urumannuva immediately set forth with him, stopping at the intermediate stages and reached the town of Pundaram where he met Yuhi, Vasavadatta and the others with joy. Then the entire party set their faces towards Kausambi which they reached and took up their abode in guest-quarters set apart for princes. Urumannuva alone set forth to meet Udayanan.

(11) Padmavathi expresses a desire to learn veena under Udayanan; but he does not reply

On a certain day, Padmavathi listened with delight to Udayanan playing on Godapathi. She then lifted her hands in entreaty and said: 'Lord and king! I understand that the reason for Vasavadatta becoming an expert on the veena was because she started her lessons on the instrument and continued her practice on the famous and divine Godapathi. I too want to be thy humble disciple and practise on it, if thou permit'. And a sudden gush of feeling overcame him, his heart melted, words failed him and he remained dumb and silent. Padmavathi gauged the state of his mind and thought within herself: 'This is no time for me to get petulant that he deigns no reply', and then concluded: 'It is but meet and proper that he should be reminded of Vasavadatta and that he should feel anguished at thoughts of her. Such is the conduct of noble souls.' And Padmavathi was disingenuous enough not to appear to take any notice, but left soon after with her attendants, as if on some other work.

(12) Dream of Udayanan

On that occasion, Vayanthakan looked meaningfully at Udayanan and questioned him: "Hitherto you have been maintaining a balanced and impartial attitude between your two wives Vasavadatta and Padmavathi, but today you have allowed yourself to be swayed by excess of love towards your first wife, to the neglect of the second; how did this happen?" but he answered it not, nor did his mind turn towards Padmavathi. Then he expatiated fully on the romance of his love for Vasavadatta – how he had tamed Nalagiri and come victorious riding on its neck, and first beheld Vasavadatta standing behind her father, and ending with the

tragedy of her death in fire; and he continued repeating his tale and weeping, until a brief snatch of sleep overpowered him. He dreamt that a white bull residing in the Milky sea had come and settled in a white lotus, and that a divine maiden had handed it over to him. Then Udayanan arose from his sleep, bowed and prayed unto Aruhan the God, sought out a Muni and asked him to interpret the dream for him.

(13) Muni interprets Udayanan's dream

The Muni said: "Udayana, you believe that Vasavadatta is dead; it is false; you will regain her soon. And soon after, a son will be born to you through her, who will become the emperor of the denizens of the Vidhya Dhara heaven", and the Muni set forth and explained the reasons for his interpretation. And Udayanan sat revolving in his mind: 'The words of this Muni have never gone astray or awry. He augurs that I will meet Vasavadatta again soon; will that come to pass?' Just at that time the watchman at the gate announced the arrival of Urumannuva; and he arose and went out in haste and crying 'Welcome', lifted up and embraced Urumannuva who had fallen at his feet; he felt such excess of joy as if he had verily regained Yuhi himself.

(14) Udayanan again bewails Vasavadatta and expresses his preference for her

Udayanan then took his friend to a separate place and asked him to relate his experiences and the latter narrated his being put in prison and other matters. In turn the latter asked Vayanthakan to tell him of what had transpired at Kausambi and the latter told him about the recovery of the Veena Godapathi. Hearing this account from the mouth of his friend, Udayanan again fell into a despondency regarding Vasavadatta. Wishing to change his mind, Vayanthakan put a searching question to him: 'Of your two wives Vasavadatta and Padmavathi, whom do you consider as superior in point of intelligence, wisdom and character? Whom did you love more?' And Udayanan answered out-of-hand: 'Of the twain Vasavadatta was superior and I preferred her. Since I had not the requisite Punyam to retain her, she perished by fire;' so saying Udayanan fell into dejection again.

(15) On Vayanthakan's advice Padmavathi is shifted to new quarters and the old apartments of Vasavadatta are lustrated

Vayanthakan thereupon remarked: 'What you say is not strictly veracious. For when we went to the Magadhas in search of the potent Mantrika who could restore Vasavadatta to you again, no sooner did you behold Padmavathi than you fell promptly and over head and ears in love with her; you were all Padmavathi Mayam then – full of her and her alone. Was it right and proper? Your mind is never fixed and stable; but unsteady and changeable." But Udayanan replied saying: "Since Padmavathi appeared unto my eyes so exactly like Vasavadatta in form and qualities, my mind inclined towards her. Further, Fate also took a hand; who can deny that it worked in my matter?" Vayanthakan said: "I know and appreciate all that state. Now do not take me to be a superstitious person; listen carefully to what I say. Did we not meet a potent Mantrika at Rajagiri when we went there? That great man has arrived here today. He voluntarily promised to restore Vasavadatta to you again. It is necessary that as a preliminary to the vow, that you live apart from Padmavathi for some time and lead the life of a celibate for some time in purity and prayer." Udayanan accepted the advice and went to Padmavathi and told her: "I propose to hold a highly secret conclave of war along with some of my friends and ministers. Your apartments are the most convenient and secure ones for it. I shall assign a new block for you and your attendants; go and live in them." Padmavathi vacated the old quarters and went and lived in the new. Then Udayanan had the old and customary chambers of Vasavadatta cleaned and lustrated; hallowed lamps were lit in them; Udayanan bathed and donned new white vestments of purity and he prayed devoutly: "Great God! deign thou to restore again unto me my lost beloved Vasavadatta"; and he fell asleep fondly clasping his Godapathi Veena.

(16) Vasavadatta draws nigh when he is asleep and plays on the Godapathi softly, but Udayanan thinks that it is in his dream

And while he thus slept on, his intimate friends and councillors took counsel together and wanted to convince Vasavadatta by ocular proof of the fact that Udayanan's mind never strayed towards any other woman, and that in wedding Padmavathi his actuating motive was to gain the friendship of her brother

Darusakan; but that day and night he thought only of Vasavadatta, that even in his sleep he was raving about and bewailing her, and that thereby she would be cheered and comforted. So they had her brought in a palanquin and sent her into her own inmost chambers saying: 'Lo! go in and behold the state of thy lord'. And she went in and Udayanan was uttering in his dream: 'Beloved Vasavadatta! Even when I was teaching you on the Veena, I suffered the pangs of love from thine eyes and brooked not separation from thee, but now thou hast forgotten me'. And Vasavadatta saw him complaining thus and his hot breath issued from out of his mouth and scorched the flowers and garlands around. And Vasavadatta wondered and asked: "Is it thus even that my lord behaveth in his waking hours? We have heard it stated in the great books that it is thus even that the high and rare souls respond thus even when separated from their chaste beloved women who know not of any God other than their husbands; and verily this I have seen with my own eyes today." And she exulted, lifted up her hands and prayed: "May the Almighty deign one of such exemplary fidelity and Dharma with the full fruits of Marumai, the hereafter to come." She then bowed in reverence to him and then drew nigh unto him and saw the Veena Godapathi and felt highly solaced like a calf on seeing its mother-cow. She took it up in her hands and began twanging and playing on it softly and the sounds reached the ears of Udayanan, and he asked: "Vasavadatta! have you really come?" and he softly passed his hands from her head over her body and questioned: 'You were separated from me for a long, long while; how were you able to bear [this separation; prithee, tell me true'; and she wondered greatly at his words, and was struck all amaze; no words issued from her lips; she simply bowed unto him and stood still. And he continued: "Did you not ask me one day at Ilavana town where we held our mountain sports to bring the tender leaves and sprigs, but thou got burnt and died before I could return with all thy glittering jewels on. Now thou dost appear bereft of all ornaments and pale and thin, and like some one else. Now tell me true, is this the change suffered by those who die by fire?' And he touched her and stroked her and fell into sleep again.

(17) Vasavadatta led away and Udayanan thinks it to be a dream

Vayanthakan entered then and told Vasavadatta: 'You can remain no longer here; you should come again tomorrow and that

with Yuhi. We brought you here today only to behold for yourself that your lord ever loves you.' And she on her part was loath to go away from him, dreading the separation, but she gently took his hand which rested on him and put it on a cushion, bowed unto him, and like life departing unwillingly from the body, turned back away and retreated, with Yuhi and the Sankhya Matron. Udayanan changed on his side, asking, 'Why do you not reply?' started to clasp her and not finding her woke up, and like a beggar who got a gem but who let it slip away into some deep water, Udayanan felt at not finding the beloved whom he had seen in his dream now before him when he awoke; he began to complain, and weep and wail.

(18) Vayanthakan tries to make light of Udayanan

Vayanthakan saw the deep dejection into which Udayanan had fallen and expostulated and said: 'It is not appropriate for kings like you to sink in depression and shed tears of sorrow day and night', and he advanced cogent reasons therefor. But the former said: "yesternight Vasavadatta stepped into my bedchamber and played softly on the Godapathi Veena. Her hair had lost its gloss as it had not been oiled and lay dishevelled since it had not been combed. I passed my hand over and caressed her forehead and body and regained my spirits and cheer thereby and sank into a grateful slumber, when lo, she left me. My mind is not my own and under my control. What can I do?" Vayanthakan said in reply: "What one sees and obtains in a dream, even the gods cannot materialise, obtain and enjoy in their waking state. If others hear what all that you have detailed to me now, they will laugh at you. But I have heard that a yakshini assuming the form of Vasavadatta haunts these quarters. Luckily, I know the Mantra which will exercise that spirit and put a stop to its further hauntings". Vayanthakan uttered these and similar expressions bearing double enterdre with great assurances, which left Udayanan cheered and mystified, alternately. And the day dawned.

(19) Vayanthakan takes Udayanan to meet the Mantrika

Udayanan thereupon arose bathed and finished his daily prayers and rites devoutly. He then gave away seven times a largesse of cows goldrimmed on horns and hoofs, and bedight in new clothes. He did not disclose his weird dream to any one, but

wondered within himself. "Is this the way even when men get overpowered by viraha thapam – the fierce fires of the agony of separation from the beloved one, and tread as I am doing now?' Vayanthakan entered just then and announced: "I have ascertained that the potent Mantrika whom we met formerly at Magadha, has now put up here in the grove called Madhu Gambhiravanam. Let us lie thither". Both got up on a chariot and repaired quickly to that place.

(20) Udayanan meets Yuhi and Vasavadatta

And there in one of the rooms therein yuhi sat in the guise of a Tapasvin, a recluse practising penance; in another chamber Vasavadatta abode with the Sankhya Matron. Vayanthakan went and announced the arrival of the king and later took him inside and Udayanan felt immediately: 'This is not the same Mantrika that I saw at Magadha; verily he is Yuhi. And my mind goes forth to meet and clasp him. This deserves investigating into.' And lo! as his eyes travelled over the form before him, he saw the scar left by the elephant; all doubt ceased now and he stood up and cried out:

'Thou Yugantharaya great! whose far-flung
Political designs consummate always! Deign thou
Now who appear in guise of a Muni, to restore
Unto me, my beloved Vasavadatta of the fragrant locks!
Like one fresh-born, I now grasp the scope and extent
Of thy grand design. But hush, enough now
That thou art come'. and he clasped
Yuhi tight in embrace of his scented and flowery chest,
And uttered: 'Forbear and forgive whatever I have done.'
And like sugared honey mixing with sweet milk,
His face was all asmile; "This recluse guise fits not
Thy varied manifestations helpful; so quickly resume
Thine own and become Yuhi again." (4.7: 185 to 195)

And Udayanan lovingly reproved and warned his friend: "If you perform the disappearing trick once again for whatever reason, take notice that I will not survive." Yuhi then turned to his friends and said: "We should immediately discover Vasavadatta unto him" and they took him to the chamber where both were. And Vasavadatta cried out unto him: "Behold thou me, one who hath

not learned the laws of chastity aright and done thee wrong by not getting thy permission beforehand for the deceit I practised on thee, acting on the advice of thy friends who urged that it was in thy best interests"; and she stood all abashed and trembling, and with folded hands bowed unto him and fell at his feet, and wetted his feet with her profuse tears. Udayanan lifted her up tenderly and clasped her and turning to the Sankhya Matron declared his endless gratitude declaring:

[stamp]

At a time of great stress and strain, thou didst
Stand my firm helper; later thou didst become a willing ally
To consummate my bliss by bringing me to my beloved;
Throughout this has been thy handiwork;
This small and timely help undertaken
By thy wise and guiding leadership
In this form of a Sankhya Matron
Like unto a small banyan seed cast
Hath now swelled and overgrown
The entire earth; our gratitude will never dry.
(4.7: 219 to 225)

And Udayanan praised the inestimable services of the Sankhya Matron wholeheartedly.

(21) Udayanan reigns on the throne of Kausambi reunited with Vasavadatta and Yuhi

And Udayanan seeing the great havoc wrought in the fair form of Vasavadatta by her enforced separation, was extremely affected thereby. He caused the announcement of her return to be announced by beat of drum. And the citizens rejoiced greatly on learning it; they raised flags everywhere and celebrated the day like some big festival anniversary. And men spoke among themselves; some praised the consummate and never-failing scheming and designing of Yuhi and his proverbial and steadfast friendship and loyalty; others praised the chastity and sacrificing love of Vasavadatta. Then, Udayanan, Vasavadatta and Yuhi were bathed in holy waters brought ceremonially on the backs of elephants, flanked by symbolic five-coloured flags and they took their seats on princely thrones on the royal dais in state, dressed and ornamented.

(22) Padmavathi meets Vasavadatta

Udayanan an adept in the laws and ties of friendship forebore from openly avowing the services or praising Yuhi, acting on the adage that "If a man were to expatiate 'My friend is so dear unto him, and I unto such and such an extent', the very breath of friendship will get sullied thereby." He again openly eulogised the services of the Sankhya Matron. Next he sent word to Padmavathi saying: "Come and meet thy elder sister" and since she knew well how dear Udayanan held Vasavadatta, she welcomed his words, and she went forth with a body of attendants bearing rich and costly presents, sending word beforehand, when she was alone, and bowed unto her. And Vasavadatta raised and embraced her tenderly saying: 'May thy virtue and chastity increase more and more'. And both sat together on a cot of ivory spread with cushions, and looked like two Lakshmis seated on one lotus flower.

(23) Udayanan asks Yuhi to explain his motives and he does so

And on a certain day, when Udayanan sat on his royal dais in the midst of his councillors and elders, he looked at Yuhi and said: "You succeeded in your design of getting me from my imprisonment at Ujjain. But after that you spread the false report of your own death, and later on, of the death of Vasavadatta in a fire-accident. Will you kindly explain the reasons therefor? We would all like to hear them." Yuhi said: "Hear ye all: I shall first set them in short. The Panchala King had captured and made this city of Kausambi his own. Further, I learnt from reliable spies that he was waiting for a suitable opportunity to strike an alliance with King Brichchodanan; I wanted to blunt the edge of his hostility and to slow down his great efforts at rapproachement with Brichchodanan. Your character had changed considerably after your marriage with Vasavadatta; you had got sunk in sensual pleasures and lost the keen energy and firm purpose of fighting and driving away the Panchala enemy and regaining your lost throne; I wanted you to regain your natural great and energetic nature. I wished you to enter into a military offensive and defensive alliance with King Darusakan; I wanted to combine the forces under Pingala and Kataka with those of yours. By the grace of God, all these have been realised and fulfilled. The objectives we planned with regard to you and Vasavadatta have

got completed, thanks to the great help rendered by the Sankhya Matron. I have not taken your prior permission for whatever I have done, but exercised the Urimai under the adage that: 'If friends act on their own without prior permission or consent, taking advantage of long-standing intimacy, friends would welcome it on account of its desirability. Kindly forgive my presumption in the matter." And Udayanan stated with great delicacy: 'If I proclaim now before all that you really reinstalled me in all ways and in the fullest sense, it will argue a difference between us two, where none exists; we have verily but one life between us.' Udayanan then took him into his own palace.

(24) Udayanan removes the boudoire of Vasavadatta and Padmavathi in bonds of affection

And Udayanan said unto Padmavathi "I wish to see you and Vasavadatta eat from one plate and drink from one cup together". She bowed and said gracefully.

Grant me but this one small boon;
That hereafter I ever abide
With her whose fame for chastity has gone abroad.
(4.8: 92 to 95)

Udayanan praised her and sent her away. Vasavadatta heard of the incident and went into sulks for the affectionate regard in which he held Padmavathi. Udayanan tried to soothe her and said: 'Do you know why I wedded Padmavathi? She looked so exactly like you in point of intelligence and form.' But the remark proved a faux pas; Vasavadatta got piqued that Padmavathi was compared to herself; her eyes reddened and she began to move away from him. But quickly Udayanan made up for it by saying: "No doubt in point of outward form Padmavathi resemble thee, but in point of womanliness, and all that it signifies, thou art par excellent; you are the only 'she' for me." Hearing these and other fulsome words of praise, Vasavadatta got complimented and delighted and her boudoire quickly vanished. And these two remained for ever the eternal pair of lovers.

(25) Udayanan's largesses to his Friends and relations and those who served and helped him

And Udayanan now bethought of acknowledging the services of those who had stood by him and helped him and exhibiting his

gratitude in a suitable and tangible form. He conferred the official title of Senapathi – Generalissimo – on Urumannuva and put the Enadi official signet ring of command on his finger himself; he allotted a substantial number of villages yielding rich annual revenue in fee on him: he placed at his disposal a regiment of the fourfold troops; then he made one Irasanai, a friend of Padmavathi, his wife and celebrated the marriage with great pomp and ceremony; he conferred the two cities of Jayanthi and Ilavanam on him and charged him saying: 'Your aged parents are living in the vicinity performing penance; attend upon and serve them; but come thou when I send word unto thee';and he sent him back to his region with these new honours. Next, he conferred the Chedi Nadu and Vaisali Nadu on Yuhi, sent a scroll of authority to the inhabitants concerned and made a public announcement thereof. Then he allotted to Idavakan a capital city named Munaiyur and a forest block of fifty regions and some fixed annual revenues and directed him: "Go thou to thy city of Pushpaka Nagar; live thou there in happiness with thy near and dear, but come thou quickly when called". Unto Vayanthakan he made a gift of eleven towns and ordered the daily payment of a thousand pieces of gold to him and directed him to reside with him and be his boon-companion. He similarly made gifts of villages to Isaichan and others but allowed them to live wherever they pleased. Then by beat of drum he asked the warriors who had disguised themselves and stationed themselves in and around Ujjain, and protected him while he was imprisoned and served him in numerous ways, to come forward and get their due rewards. He then gave liberal allowances for the heirs and relations of those who had fought in the wars and died. Then he sent for Sadhakan the potter (who had shifted to Ujjain and whose house had been the centre of activities for his party), conferred the title of, "The Great Potter" on him, made the grant of two villages to him, and asked him to lead a carefree life at Ilavana Nagar. Many had come with him when he wandered over the Magadhas and served him in various capacities; he rewarded them well and sent them to their homes contented. He allotted a village to a warrior Adityaranan. One Sathyakayan had sacrificed his life; he sent for his children and conferred the chieftainship of that community on them. He retained only Yuhi to live with him; he rewarded duly his erstwhile retainers and sent them to their several places. Then he approached his

mother and said: 'I am conferring a rich revenue-yielding region on you. Make liberal Dhanam and Dharmam, gifts and charities out of the proceeds.' Unto Vasavadatta and Padmavathi he made ample provision and grants. He divided equally the female attendants of the palace, noted for their dance, song and personal charms and allotted half and half to his two queens. And having made all these personal arrangements, he led a smooth and well-ordered life.

(26) Brichchodanan sends presents to Udayanan and expresses wish to meet Yuhi

Meanwhile, one day the guard at the portal announced the arrival of messengers from Brichchodanan and Uḍayanan permitted them to come in. And lo, the leader of the messengers

"Was Padumai the soft-spoken, the sweet-tongued woman
Who could put forth her words cogently;
Person who could combine justice with dictates
Of statecraft should be deemed the seeing eyes of Kings,
So declare the books of wisdom· and she was one such;
She had heard and read much and that had,
Instead of making her vain and haughty
Rendered her humble and wise; she had
Crossed the duals of like and dislike;
She could read the minds of men and divine
Their inmost thoughts by mere flicker of their eyes,
From what they said gather the greater unsaid;
Her words came out as if dipt in honey and crystal clear;
She would not stray from the purpose of her speech
Urged by pride, or even when pins were driven
All over her body and she was tortured, or when
She was spoken harshly or threatened, or when
She was praised, flattered and highly honoured;
Her words would never stray or go away from
The firm text and purpose of the main message
Emanating from great King Brichchodana on whose
Breast gleamed many a studded chain;
Even without direction or word of command, she could divine
Her King's inmost designs and she anticipated
And completed them beforehand; if enemies of her king

Treated her well or ill, she would not speak ill of them
But speak them ever fair; her ears never inclined
To hear the words of the base and the mean, but ever bent
To hear the words of wisdom from the mouths of the good;
And these she ever sifted and treasured; such in worth
Was verily Paduma the envoy, the mistress of speech.
(4.10: 13 to 35)

The treasurers and accountants of King Brichchodana and guards brought all his costly and varied gifts in fifty yavana wagons. A thousand filles de chambre were also sent as part of the gifts, danseuses, with Narmada of Ujjain as the Prima Donna of the group; these were drawn up in serried ranks and shown to Udayanan by Paduma the Envoy who stated: "My Lord thee King hath commanded me to hand over these things and these persons to thee as willing gifts"; she then drew near Udayanan and handed him the scroll, which he on his part, descending from his throne, bowed and received with respect. He then read it which ran thus: "This is the scroll which King Brichchodanan inditeth unto Udayanan: I wished to become a kith and kin of thine, knowing full well that it was impossible to fight and conquer thee in battle. With that sole intent I sent forth my minister and others before thee a false mechanical elephant and to have thee seized. But now I have given up that idea entirely. Now I want thee to consider me as thy parent. My senior queen and I both wish thee to go over here with Vasavadatta and rejoice our hearts. I heard about thy victory over the Panchala King. What I had intended, thou hast accomplished. Let the world rest and rejoice under the cool shade of thy umbrella and that of the son to be born unto thee; long mayest thou reign with glory and fame. Kindly send over Yuhi to me in all quickness; I have conceived a great desire to behold him. All that is indicted herein, consider it to be done out of the fulness of my heart."

(27) Udayanan accepts the gifts and sends Yuhi to Ujjain

Udayanan went over the gifts, pondered over the contents of the message sent to him. He put one query to Paduma the Envoy: "No doubt the news about the death of Vasavadatta by fire was incorrect; but why is there no reference to it in the scroll?", but she replied readily: "Our Emperor was no doubt

deeply distressed on hearing the news. He repaired immediately unto a great and wise Muni, and stood silent before him, with sorrow and anxiety written on his face. And the Muni, as if he had been verily a privy to the counsels and designs of your ministers, told him in no uncertain terms, like one counting the beads in a chain on hand: "Vasavadatta will remain in hiding till such and such a date; she will rejoin her husband Udayanan on such date"; not only that, he foretold the future course of events up-to-date. Since the Muni was a gracious one and veracious, our king's great perturbtion subsided and he was restored to calm and normalcy. And Paduma asked her interlocutor: 'Is all clear now? Does my reply answer thy question?' and Udayanan assented saying: 'Now all is clear and straight'. He praised the Muni for his prescience. Then he and this friends went on around beholding the rich presents sent by Brichchodanan. He commended the officials and attendants who had brought them, housed them properly, sent word to Vasavadatta of all that they had brought. He sent the envoys back. He then told Yuhi: "Go thou to King Brichchodanan quickly, tell him all that transpired here, exhibit thy deep wisdom and statecraft unto him, and return and rejoin me."

(28) Udayanan sends return presents through Yuhi

And Udayanan sent a return message through his envoys to Brichchodanan, a conciliatory one thus: "While I was out of my State and not ruling, the hinterland between thy kingdom and mine, consisting of forest, kurumbu and mountain and hilly terrain, passed into the hand of strangers and got wild and wasted. Unless it is put back again under my firm rule and control, my subjects cannot peacefully pass through and move about it." He also sent an appeal: "Hereafter the two great kingdoms of Avanti and Kausambi should ever live in firm and strong bonds of amity and peace." He then sent in turn Brichchodanan these presents – numerous costly jewels, four thousand pedigree horses, five hundred chariots, hundred elephants, ten thousand cows, and numerous women-in-waiting who had come from the harem of the Panchala King as the spoils of his victory, to serve the queen mother of Vasavadatta. Then he sent select and separate gifts to the mother of Gopalakan, Gopalakan himself, Bala Kumarkan, Bharatakan and Svethan. He presented Yuhi with a splendid

chariot named Vyagram, and sent him in it with a bodyguard named Vinnutha Rayan, to meet Brichchodanan. And he went about his kingdom accompanied by his two dutiful and loving wives and rejoiced greatly.

(29) Vasavadatta and Padmavathi plan a wager on ball playing

Later on, Udayanan divided the thousand and eight ladies who had learned dancing, who formed part of the lady attendants employed in the palace establishement of the Panchala King, half and half among his two queens. Then on a certain day when the king was away from the capital city, both of them intended to hold a big wagering contest in the spacious open courtyard at the centre, each drawn up on one side with her attendants. Vayanthakan came to know of it and suggested to the king: "The two queens have decided to celebrate a wagering match at ball-play today; it is worth beholding. So do not go out as you intended. So disguise yourself as a woman, get up on the back of an elephant and behold the keen contest from your high vantage position." Udayanan was pleased with the suggestion and agreed to the proposal. He pretended to go out of the city, sent his bodyguard alone away, but got on the back of a she-elephant and so became an interested spectator of the entire proceedings.

(30) The stalemate in Ball-play

At the beginning, each queen stood on one side, facing the other with her respective attendants drawn up behind . Irasanai, the friend of Padumai, started the challenge by taking up seven balls, bounced them a thousand times with her hands and withdrew. Then Kanchanamalai took up the balls, beat them a thousand five hundred and retired. Now entered Iravati the hunchback, on the side of Padumai, played a two thousand and retired. For the opposing side of Vasavadatta, her hunchback attendant Visvalekha took up the beating sticks, touched the figure of two thousand and retired. Then Arya on the side of Paduma entered the arena, handled the balls with surprising dexterity, reached the total of three thousand and withdrew. At that stage, the balls lay in the middle and none dared to come forward and take them up.

(31) Mananeeka steps in and excels

And Vasavadatta felt a bit humbled and bent her head, and looked around with the corner of her eyes, with a questioning

glance. Then, catching up her cue, stepped proudly forward the fair Mananeeka, an attendant of Vasavadatta. She held up the play of her predecessors to scorn, explained in a clear and convincing manner the finer points of the game, picked up balls one and twenty and began her play in a dazzling manner which left her beholders out of breath. And in her lissome figure

The garlands wove figures; the hairs ran curls;
The body glowed; the girdles got loose and slipped.
Little sweat drops gathered; the sandal pasted got damp.
The long eyes ran after the balls; the brows went knit up and down;
The hollow palms received, the tips beat off;
The hands got bent or stretched to toss each flashing ball;
Now and then she bent and squatted on one knee.
. . . .
Oft did she wipe away her pearly beads of sweat;
Oft did she whirl and come round in circles;
Correct and set aright the garlands and chaplets
Of flowers; fix and rearrange her dishevelled jewels;
From top to toe pick; up the balls fallen on the ground;
Count the number of balls that came to and fro;
Weave patterns of garlands from the flying spheres;
Her eyes ever intent on their comings and goings;
And she sang snatches of ball-play rhymes;
Eftsoon she shut her eyes and played blind man's buff,
Or sang in tremulous voice; or cast them discus-like;
Talking carelessly all the while to her friends around;
Drove the balls along in directions manifold;
Raised songs of blessing and jubilation chanting
'Victory unto Vasavadatta the maid the Avanti,
She who is crowned with a chaplet of rosy springs'.
And in all these manifold ways did the bangled maid
Mananeeka beat and reach her eight thousand mark.
(4.12: 225 to 245)

And Vasavadatta saw all the magic and wonder of her amazing play and said within herself: 'Certes, if King Udayanan but behold her, his mind will be drawn unto her."

(32) Udayanan makes his appearance in person and his queens retire

And Udayanan beholding the charming form of Mananeeka felt fascinated and could not control his mind; he cast off his

disguise and appeared in his own person. On his appearance the queens withdrew with their attendants.

(33) Udayanan tries to ascertain details about Mananeeka

Udayanan meanwhile could not bear his love pangs and lay on his bed; he sent for both his queens. On intimation by their attendants, both the queens were at a loss for the king's call and came in doubt; they however hid Mananeeka out of sight, went with their other retinue, stationed them outside the king's chamber and presented themselves alone. Udayanan said: 'Allow your personal friends also to come in', and they did so. And he then said: 'Kindly tell me your names and your lineage and your kith and kin'; and Udayanan noted them all, as if not looking at them; and he queried Vasavadatta: "You have brought in all your attendants except one; what is the reason for excluding her?" on hearing which she bristled up in anger and remarked with asperity: "If you have anything special to tell her, reserve it for another occasion; why should she be dragged into this general assembly;" her eyes grew red with anger and Udayanan feeling that he had excited her, tried to turn it off by saying: "My ministers told me that she knew well some of the secrets of my foe the late Panchala King, as for example, his hidden treasures and some other matters. It was for that sole purpose that I enquired about her, and not for any other."

(34) Udayanan appoints Mananeeka as personal adorner of Vasavadatta and writes overtures to her

On hearing all the King's explanations, Vasavadatta sent for Mananeeka who came and stood bowing. The king looked at her and said: "I understand that you were of help in several ways; I hear also that you are an expert in adorning women and that you did that service to the women in the Anthapuram – the ladies' apartments in his palace. Kindly inform me of your name and lineage." Mananeeka told the king in reply: "I was an attendant on Vasundhari the principal queen of the king of the Kosalas. My name is Mananeeka. The Panchala king made an onset on him, defeated him and carried off the attendants in the Seraglio, and handed them to his own queen, of whom I was one. I served the latter as her personal beautician. Apart from this, I know nothing of the matters relating to the Panchala King", and she

stood weeping. "In that case" said Udayanan, "act thou from today as the beautician of Vasavadatta", and she entered charge of that duty from that day onwards. And such was her expertise in the matter, that she adorned Vasavadatta in such a manner that all who saw her handicraft marvelled greatly thereat. And the queen approached her husband in that new tangle, but he said: 'It is a poor show of Mananeeka's art, and he disordered her adornment and declared: 'Look, I shall adorn thee afresh and in proper style'. And he proceeded to adorn her anew. The king had heard that Mananeeka knew the yavana alphabets well, which none else knew. So he concocted a new writing ink out of sandal paste and pollen dust of flowers and write on the queen's head in yavana shorthand: "Mananeeka, read this love letter of Udayanan. When you played with the balls, your eyes glanced at me and left a deep pang in me. You alone know the panacea that can cure the deep wound, which is rare and difficult to be healed otherwise. It is good to grant what men pray for. Since, space on one's forehead is limited, I write in shorthand. Understand aright this message". And he sent back Vasavadatta to Mananeeka adding: 'Now you are properly be adorned." And the queen went back to her apartment, exhibited what her husband had done, saying: 'Behold what my husband hath done. And Mananeeka read the secret love message writ on the forehead of the queen, blushed and merely remarked: "The king's handicraft is certainly cunning". And the queen left gratified and that day passed in that manner.

(35) Mananeeka points out impropriety of Udayanan's passion and advises him to abandon it

The following day Mananeeka entered upon her task of adorning her mistress Vasavadatta; she determined to express her reaction to Udayanan's overture in the same secret Yavana language. She wrote: "Thou hast considered this handmaid of thine a fit object to be written unto and I have gone through thine letter and understood its implications fully. Though thou hast been gracious unto me in bestowing thy affections on me, it will be prudent now to abandon it. My mind dares not do anything which will cause deep pain to the queen. I am under the control and protection of a superior, and cannot embark upon anything improper, counting that none else will see or come to know of it; I will earn great

obloquy thereby; it is not conducive to Dharma also. I am a person of insignificance after all and it is good that you should forget me". Mananeeka concluded: 'This is all the adornment I can do' and sent Vasavadatta unto the king.

(36) The king and Mananeeka fix a rendezvous

Vasavadatta went and stood bowing before the king. He read the script on her forehead; it burnt him like a hot probe on a blistered wound; he disarranged her adornment and wrote on her forehead: "If I do not meet and join thee soon, conclude that my life is at its end". He told Vasavadatta: "I have adorned thee in a novel fashion today. Go and show it to your maid." And Mananeeka got touched and fortified by what Udayanan had conveyed. So on the succeeding day, she wrote on the queen's forehead: "Await me this night on the pial of the dancing hall of the Gurjara Gudika", and she indicated the meeting place also by a sketch. And Vasavadatta came with the handiwork of her maid, and stood bowing before the king, and he felt highly elated thereat and declared: "Mananeeka really got afraid of me, and her handiwork today is above reproach and appeareth good and pleasing unto mine eyes"; and the queen also went back pleased, not understanding the deep game played on her person. And the day set and the night arose.

(37) Mananeeka meets the king; but is watched by Kanchanamala

That night Mananeeka repaired stealthily to the place of assignation, without being noticed by the queen. Udayanan not to arouse suspicion, adopted the trick of telling his junior wife Padumai 'I propose going and sleeping tonight with Vasavadatta', and his senior wife 'I propose going and sleeping tonight with Padumai', in a tone of indifference. The suspicions of Vasavadatta were aroused and she went and hid herself and observed his movements; she found that he did not direct his steps towards the apartments of Padumai. Thereupon, she clapped her hands, got down her intimate friend Kanchanamala and ordered her: 'Go thou after the king, watch his movements, and come and report to me'. And the confidante followed her master, went inside the great hall and stood hiding there in a corner.

(38) Udayanan meets Mananeeka and presents her his ring

And Udayanan met Mananeeka at the love-tryst place, and all night long they took their full of love, and dissported themselves.

And they babbled to one another sweetly of the strange course their love took in clandestinely indicting love scrolls on the forehead of the queen, the party most affected thereby. When it was time for them to part, the king entreated her: "Prithee promise to come and meet me every night hereafter", and as a sign of his abiding love and fidelity, Udayanan put his own ring on the finger of Mananeeka, and both went back to their places.

(39) Vasavadatta relates to Udayanan his meeting Mananeeka in the form of a dream

Kanchanamala was an unseen witness to all the goings-on between the lovers; she could hardly keep her feelings down, and she reported what she had seen and heard to her mistress Vasavadatta the next morning. Vasavadatta controlled herself effectively and without exhibiting her feeling went and met the king and told him: "Yesterday night I dreamt a strange dream; it is one without blemish"; and he asked her eagerly: 'What is it that you dreamt? Come and relate it quickly;" and she said: "I dreamt that thou left me, and hiding thyself met another maid clandestinely, spent the livelong night with her, related to one another the love messages writ on my forehead, professed thy love and constancy to her and when the time for parting came, thou fixed thy ring on her finger. At that stage my eyes opened wide and I awoke". And Udayanan said: "Since thou saw a thing which never crossed my mind, it is but natural that thou should feel perturbed", and he tried to pass it off and pacify her; but she shrewdly remarked: "Books on dreamology declare that if one were to repeat to another the dream one saw, the sting would be taken out of it; I now follow the saying. Besides, to whom can I confidently repeat my dream but unto my king and sovereign lord?" And she chuckled inwardly at the knowledge that she had gained, and the advantage and hold she had over the king; but the latter knew it not and deemed that he had succeeded in allaying her fears and suspicions. And another day passed and another night succeeded.

(40) Vasavadatta puts Mananeeka in prison, meets Udayanan at trysting place and discovers herself

Then the queen Vasavadatta had Mananeeka bound and cast her into a prison. She went secretly at night to the trysting

place in the dance-hall, accompanied by Kanchanamala and waited at the very place where her rival used to wait. And all unknowing, Udayanan entered silently, and drew nigh unto her. And Vasavadatta felt a curiosity: "What doth the king do here? Let me know how the king proceeds", and she put him away from her; but, Udayanan thought 'Lo! Mananeeka has got in sulks and in order to pacify her, he seized her legs and softly entreated her saying: "Beloved! If thou but demand, I'll place

My great kingship blazoned o'er the earth
By the reverberating kettle-drums of the
Ferried ranks of my victorious troops
At thy fair feet; do but leave thy boudoir;
Thou golden hind; honey sweet: adorable Mananeeka"

(4: 13: 227 to 229)

But Vasavadatta yielded not her legs but drew back, and retreated and stood a little apart. And Udayanan bethought: "I shall tell her something new and strange which will interest her and make her draw nigh and front me; now she looks askance at me', and all unwittingly, he said: "Do you know what happened today? Vasavadatta repeated all that passed between us yesterday night in the form of a dream she had; there was not one mistake in it;no detail was omitted. I swore that it was a false dream and nothing was farther from my mind. I had to forswear myself to remove her resentment and suspicions. You do not realise what all I have done for thy sake. Leave off thy anger and be gracious unto me." And Udayanan could not brook the sulks of the person he had come hoping to meet, but went on abjuring and expostulating more and more, and entreating her, but Vasavadatta withdrew and said laughing in scorn: 'Lo! I am not she whom you have come seeking after; I am neither a Maan-deer, nor Then – honey, nor Mananeeka, but Vasavadatta even.' Udayanan was startled and ran out and hid himself in a room. And without a look at him, Vasavadatta stalked out in great anger. And the sun arose.

(41) Vasavadatta in great anger orders the shearing away of the locks of hair of Mananeeka with a pair of scissors, but Vayanthakan delays it for some time

When the day had advanced a little, Vasavadatta had Mananeeka brought and tied to a pillar, and ordered her: 'Repeat all the

words that the king told thee in the dance hall'. She also commanded one of her attendants: 'Bring me immediately a pair of scissors. I am going to shear off her locks of hair.' Vayanthakan heard these words and he ran immediately to Udayanan and informed him, and the king declared firmly unto him: "If the scissors should but touch one hair of her head, I shall die. Go and try to dissuade her from her cruel purpose." 'How did all this come to happen?' asked Vayanthakan, and the latter said: 'It is all your doing' and he gave him a brief account at the end of which Vayanthakan remarked wryly: 'True it is that it was I who suggested your beholding the game of balls by the queens unseen, but did I suggest to you to do anything further? Who has got the power to stem this great anger of the queen? Yet I shall try to delay it by some six or seven naaligais. Meanwhile, think of someone else who has got more influence on the queen'. And he rushed into her presence enquiring: 'Where is the king, where is the king?' One of the attendants drew near unto him and said in a low voice 'The queen is extremely angry', and with a sign of her hand tried to silence him 'Hush, be silent'. And Vayanthakan pretended to tremble and asked: 'What has happened to the queen?' which fell on her ears, and she turned towards him and said: "If you go directly to the philandering thief who goeth about in the guise of a king, you can more easily learn the reason for my anger". And she ordered one of her attendants sternly: 'Now take these scissors and shear off the locks of hair of this girl'. Vayanthakan intervened and said: 'Now let me do it; I have much practise in the art' and he looked at the queen and said: "Scissors have a physiognomy of their own and good and bad points. It is not good that your lotus hands should touch any hair. Kindly hand over the instrument to me" and he got it securely in his hands; and he then started dilating upon the characteristics of the snipers. Then he affected to look at those he had on hand and said: "If these scissors but touch the hair of your maid, it will bring her luck immense; so these will not serve the purpose", and and he flung them away. Then other scissors had to be brought and he continued scrutinising them and flinging them away finding mistakes in them.

(42) Yuhi enters in the guise of a mad man

Through the means of his spies Udayanan kept himself

informed minute by minute of all that was going on in the queen's chamber. He then sent for his trusty Yuhi and apprised him in so many words of his desperate situation, who said: 'I can guarantee delay for another short while or six or seven naaligais. Further, I cannot do anything'. And Yuhi cast on his person rags, bones and other mean and repulsive articles, smeared himself all over with sacred ashes, pretended to be a mad man and appeared in a frightening guise.

(43) Vasavadatta stands relishing the disguise of Yuhi. Udayanan asks Padumai to intervene

And on seeing the madman appear suddenly in their midst, the handmaids of Vasavadatta got terrified; they ran helter-shelter in all directions; they collided with one another, and many fell down; some had not the legs to run and stood trembling and weeping; somehow all managed to get behind the queen and stood there. But Vasavadatta recognised him and sat in her seat chuckling and laughing and relishing his makeup. Vayanthakan promptly sent a message to the king to apprise him of Yuhi's tactics. And Udayanan thinking of the next steps he ought to take, sent for Padumai who stood reading the trouble in his face, but words failed the king and she entreated him: 'What troubles thee? Is there anything you cannot tell me? Prithee confide unto me.' He said: 'I hesitate to tell thee. Repair thou into thy elder sister Vasavadatta and she will tell thee Thou art my spotless guardian deity. Proceed quickly and calm down her anger and preserve my life.' Thereupon Padumai hurried unto the presence of Vasavadatta.

(44) Padumai prays Vasavadatta to abandon her anger

Reaching the place where the queen was seated, Padumai bowed unto her senior and the latter then related all that had happened and the reason for her anger, at the end of which the junior entreated her saying: "Prithee, exhibit your patience and forbearance. Grant me this boon." She then stated how she had met the king, the agitated state he was in, and her purpose in coming and intervening at this juncture; and she stood expecting the reply.

(45) The timely arrival of a scroll from the Kosala King that Mananeeka was his daughter

Opportunely just then the watchman at the gate came in and announced the arrival of messengers from the King of the Kosalas. On the king's permitting them to come in, they handed him a scroll saying: "Our king has writ this and wants it to be forwarded to your senior queen." And Udayanan thought: 'The epistle has come at an opportune moment' and sent it immediately unto her. And she passed it over to Padumai and directed: 'Read thou the scroll and explain what is written in it,' who read as follows: "The king of the Kosalas inditeth unto Vasavadatta: Taking advantage of an unguarded moment of mine, my enemy the king of the Panchalas made a sudden onslaught, burnt down my city and seized and carried off thy sister Vasavadatta, along with some of her attendants. I learn that after Udayanan overcame the King of the Panchalas, he took as the spoils of his victory many of the chamber-maids in his seraglio, I hear that she is now serving as one of your attendants; I learn further that she has not disclosed either her identity or her name, but goeth about under the name of Mananeeka. I propose going over there soon. Until such time as I come, it is thy duty to relieve her tribulations and protect her in all possible ways; this I entreat thee to do;" She then handed the letter to the queen saying: 'Though I have read it, I am not able to make out its purport.'

(46) Vasavadatta reads and understands and makes full amends to Mananeeka

And Vasavadatta took the letter and read it. She sobbed and wept and said: "To commit wrongs seems to be natural unto women; I have wronged Mananeeka greatly;" and she went and unbounded her maid with her own hands saying: "She is the daughter of the Kosala king and related to me on my mother's side, and in the position of a veritable sister unto me." She embraced her, wiped off her tears, and entreated her saying – 'Daughter of the king of the Kosalas, who commands many battalions of elephants, wipe off thy tears and weep no more! Forget and forgive all that I have done unto thee!' She then sent away her attendants, seated the maid by her side, stroked her head, had her bathed and clad in new clothes and adorned, and she and

Padumai made her sit with them and partake of food and drink together. And Vayanthakan hastened unto the king with this news, and both of them felt greatly relieved, and wondered at this sudden change in the tide of affairs.

(47) Vasavadatta celebrates the marriage of Mananeeka with Udayanan

Then Vasavadatta bade Padumai: 'Dress the daughter of the King of the Kosalas in bridal clothes and finery', and she also sent word to Udayanan to come like a bridegroom, and he came and occupied the marriage dais like one. And they willingly and whole-heartedly took hold of the hands of Mananeeka and placed them in the hands of Udayanan and the marriage of both was celebrated with great eclat. And with

Three women of curly locks serving him lovingly,
And vassal kings all around paying their tributes due,
And subjects of all castes and kinds flourishing
The darling of the gods Udayanan wielded his sceptre just

(4.14: 182 to 185)

(48) Udayanan marries Virisikhai

In this posture of affairs, Virisikhai who had as a tender girl been adorned in one of the Asram groves near Ilavana Nagaram, had attained the age of puberty; she had led a life of vows and austerities; she had never known any adornment except that by flowers and sprig leaves by Udayanan; she had given her girlish heart to him and wanted to be married to him alone. The Muni her father learned that she had reached an age when she could be given away in marriage; he came to Kausambi and was admitted into the presence of Udayanan, to whom he declared: "Listen oh king, to what I say and act thereon. Thou art born in the great race of Kurus which nurtured Vyasa and many other distinguished men. I am that King Mantara who ruled in Kailasa, the argent mount. In the fulness of my rule with councillors etc., I felt the spiritual urge for Mukthi, release; I immediately transferred the burden of rulership to my son, and left for the woods with my wife Neelakesi, the daughter of the King of Kasi, and my daughter Virisikhai; I engaged myself in performing penance. Then on a certain day, I went out to bathe

in a holy lake. Thou camest that day to the grove seated my daughter Virisikhai on thy lap, adorned her with flowers and leaves, put a garland on her neck and went on thy way. She has taken it to heart seriously and believes that thou alone are her husband. Her heart is centered on thee, and that tender lotus will ope and bloom to none but thee. I need not tell thee that it is one of the rules of Dharma, if a virgin maid declare her love for a certain man and request to be wed unto and protected by him, it is his bounden duty, if he be a man of worth and character, to accede thereto. Although it is a bit out of the way for a Muni like me to proffer stating: 'I shall hand my daughter unto thee, do thou accept her', in my present circumstances I do utter those words. Since thou hast put the garland on her neck out of a natural prompting, she has become thy wedded wife. Hence wed her in the presence of the holy fire and live thou as husband and wife.'

(49) Udayanan gets the consent of his two wives and announces the Marriage by beat of drum

Udayanan immediately sent for Vasavadatta and informed her of the request of the Muni. And since she knew the incidents beforehand and like one anticipating the event, raised no objection, but gave her consent gladly, and the king conveyed his consent to the Muni. He made Dhanam and Dharmam to ensure auspiciousness for the marriage. He caused the celebration to be announced throughout in all towns and villages by beat of drum, so that all his subjects may adorn their houses and other places suitably; and such was the excessive zeal and enthusiasm of all the people that the whole of Udayanan's kingdom shone like a Bhoga Bhoomi, a place of exclusive delight and enjoyment untouched by the defects and drawbacks of this earth. And in Kausambi city neither the houses nor the shops were shut and barred day or night; men gave away large gifts, and people went about saying 'We should certainly behold this new bride of our king, this daughter of the ascetic.' And men and women stood and occupied all vantage grounds.

High storeyed buildings befestooned, projections tiger-jawed,
Dancing halls and artificial mounds white-plastered,

All towers and turrets in houses and ramparts
Look-outs on gates and portals, domes and cupolas
And all else. (4.15: 108 - 112)

(50) Udayanan directs her to be brought to the city in Palanquin, but that she should come walking inside the streets

Udayanan came to know of this immense curiosity of his people to behold her and he directed: 'Let not Virisikhai come in procession round the streets on any vehicle or palanquin, but let her walk along.' And he further ordered "Let people strew flowers all along the way Virisikhai treads: let movements of elephants and vehicular traffic be stopped. Let maids and elders and women-guards in official uniform proceed ahead and welcome her and accompany her to the palace' and it was all carried out. And people stood crowding on both sides of the streets. A palanquin was despatched to the Asram where she lived to take her to the city gates.

(51) Virisikhai is adorned like a bride

And the party that went forth put Virisikhai in a palanquin and brought her to a residence in a grove just outside the city gates. And they bathed her and perfumed her with sandal paste and unguents; they combed her lovely locks and braided it, and along with the faded flowers and chaplets strung by Udayanan's own hands, they adorned her with fresh flowers and garlands; they fixed the fresh shoot of the palm in the pendant lobes of her ears; they tied on her neck a Thali, the holy badge and symbol of Mangalyam or the wedded state, strung out of the tender shoots of the paddy-corn; they put on a necklace of gleaming pearls on her neck; they doffed the ochre-coloured sanyasin robe which she wore hitherto, and donned her in bridal garment; they cast a shawl as upper garment on her shoulders; and they put a white water-lily in her hand as the symbol of her divine innocence and purity.

(52) The ascetic party entrusts Virisikhai to the sankhya matron and withdraws

Then the ladies in the ascetic party from the Asram who had accompanied her so far said unto the Sankhya Matrons and others of the party who had come from the palace to welcome her: 'Lo! We entrust Virisikhai into your hands. Hereafter

Udayanan is her sole mother, father, elder sisters, all in one'. Then they withdrew and went back to the Asram.

(53) Virisikhai's Father renounces his wife and becomes a full-fledged Sanyasin

The party from the Asram recounted to the Muni all that had happened with regard to his daughter Virisikhai; he thereupon sent for his wife and announced: 'I sent word to Udayanan to marry Virisikhai, he agreed and I have entrusted her to him. I intend to renounce you and engage myself completely in penance hereafter'; she heard it wept and wailed. But the Muni heeded her not, left her and went away, and took to complete penance.

(54) Virisikhai enters the palace walking on foot, her marriage, and Udayanan leads a happy life with his four wives

And Virisikhai walked in procession to Udayanan's palace, with some of the inmates of the Asram bearing the things of her previous life like her pet cuckoo, rare and reminiscent articles from the Asram, and the costly jewels given to her by her parents. And these were the comments of the cityfolk among whom she passed on bare feet: 'Lo! she is a divine maid who hath sprung from the sacred fires of sacrificial rites. To rank her as mortal-born is a travesty'. "It is only on account of flowers in her fading and other tokens that we reckon her to be a mortal." With the lily in her hand, she looketh like one of the divine Apsara damsels, a daughter sprung from the holy waters. But her eyelids which ope and shut alone belie the conclusion. Verily, she is one who hath performed penance in her previous birth and secured Udayanan in this as her husband. "She is not a mortal. She is a yakshini who hath taken this willing form solely to taste the fruits of love with Udayanan;" "Udayanan did a grievous wrong in keeping so long away and living apart from her" "Her very limbs are her jewels; those who embark to bedeck her are veritable fools;" "Let women who hold their heads high in the thought that they are fair, but look at this paragon; they will feel abashed and hang low their heads", "This maid alone is the fitting compeer for Udayanan." Amidst such and other flattering compliments, Virisikhai trod her way over a bed of flowers strewn all along; her rosy-red feet seemed to redden all the more by her walk; and she reached duly the palace,

her home. And there they welcomed her with the objects of Mangalam or auspice and took her in; and the three senior queens did all for her like her veritable parents, gave her away in marriage, and thus was Udayanan wedded unto Virisikhai the Tapasvini maid. And with his four wives serving him in amity dutifully and lovingly, Udayanan led a life of glory and splendour, protecting his subjects like his own children.

CHAPTER – 5

THE NARAVANA KANDAM

(1) Udayanan desires for an offspring who would continue his line

Then on a certain day Udayanan sat in his durbar hall along with his councillors and others. And certain merchants, men of virtue, drew near and set forth the details of a contention between them before him. The King referred the case to Urumannuva, who heard it and decided it judiciously, and came again and reported the matter to his master. The case involved a question of succession, and brought the advantage of having a lineal heir and the disadvantages of having none. Udayanan was struck by the thought: 'I have no children; if I have no lineal heirs, my great Kuru race will get cut and cease to be'; he got overwhelmed by anxiety and he sought to obtain relief by meeting Vasavadatta.

(2) Udayanan dreams

When he went in, his wife had just disbursed food to men of vows and austerities, had received their full blessings and appeared in the motherly guise of an Annapoorni the Dispenser of food. She on her part was engrossed at beholding a mother-dove approach its fledgling with a piece of food, which it thrust into the mouth of its offspring. On question, she descanted to him on the avid hunger of the fledgling, and the motherly tenderness of the mother which relieved it from time to time. And he slept that night with her who was like a fount of clear cool water unto parched lips. And lo, a dream visited him and this was what he saw: A damsel divine came unto him and called him saying: 'Our lord the great God Kubera biddeth thee to arise and come', but he said: 'I am loath to leave Vasavadatta and come alone by myself. Prithee, permit her to accompany me'. She then stretched forth her hand, and flew towards Kubera bearing

both of them. Kubera then pointed a seat which both occupied. Kubera then ordered a diadem to be brought which he received. Both of them returned to their city and he handed the diadem to her which she clasped to her bosom. Then it shone and glittered like a sun and entered her stomach. She rose up startled and he too arose and awoke. The king immediately sought out a wise Muni who could interpret the dream for him and this is how he read the dream 'Lo, thou wilt beget a son who will rule as emperor Kailas, the mount of silver. He will win victory after victory as a conquering hero; there is not a shadow of doubt in all that I state.' Udayanan duly repeated what the Muni said to Vasavadatta and both felt exceedingly glad thereat.

(3) Vasavadatta becomes pregnant and dreams

In the course of time Vasavadatta conceived and became pregnant, and its due signs made their appearance in her body; she suffered from the sudden and inexplicable Masakkai – the moods and variations of a woman in that interesting condition. One night she snatched a short bit of sleep towards the morning and she dreamt that a white elephant flying in the sky rolled up its trunk and entered her womb, that heavenly kettledrums blared at that time and many raised their voices in paen; that she vomited the animal then which grew wings and flew towards an argent mount and swallowed the sun; she then got frightened and awoke. She then related her dream to her husband who interpreted it as follows: "You are going to bring forth a son who is going to ascend to the heaven of the Vidyadharas, win a victory over his great foe, and rule over that kingdom as its emperor."

(4) Vasavadatta expresses a wish to fly about in the sky and see new places

And since the child in the womb had possession of a superior yogic vidya, it conceived a desire to fly about in the sky and see mountains and other sceneries; and it naturally got reflected in his mother Vasavadatta. Due to the development of the foetus, she got thin, beholding which Udayanan enquired of her anxiously. 'Do you want anything in particular?', but she realising that her wish was difficult of accomplishment kept silent. But Udayanan swore a mighty oath saying: 'Hesitate not but speak out the wish in your heart, for I am bound to fulfil it whatever it may be;' and

then she replied slowly and hesitatingly 'My mind wishes to fly about in the sky and behold new and varied places'. And Udayanan grew serious in thought and held a council of his ministers.

(5) Urumannuva suggests sending for the Yaksha

At that juncture, Urumannuva arrived from Ilavana Nagar and Udayanan apprised him of the wish of Vasavadatta and how he was thinking of the means to fulfil it. And the former said: 'Do you remember the yaksha who came before us once and slaked our thirst? If we think upon him now, he will come and help us; and he wrote the proper Mantra for invoking the yaksha and handed it to the king. Thereupon, Udayanan bathed and purified himself, concentrated his mind and repeated the Mantra with fervour, and lo, the yaksha descended from the sky and stood before him.

(6) The Yaksha suggests Udayanan to think on Bhadrapathy and teaches a Mantra

At the outset, he began questioning the king thus: Udayanan thou cared not to think of me on prior occasions – when thou went forth against the fake elephant, got caught and were imprisoned; when thou went surrounded by the lawless hunters, and when thou marched forth against Aruni; thou hast waxed great and exultant; what is the reason for thinking on me now?' And Udayanan replied: "Those were human troubles which called for human efforts to solve them. But Vasavadatta now entertains a wish beyond our powers; so we thought of thee'. To which the yaksha replied: "The offspring now living in the womb of thy queen is destined to become the emperor of the Vidyadharas. Listen to the reason thereof. Kubera was once disporting himself on a mount named Parvatham, a spur of the Vindhyas lying on the banks of the Narmada river with his wives and attendants. Nine divine damsels under Bhadra waited upon him then, of whom Bhadrapathy was one. He sent her to gather some tender leaves and shoots for him. She plucked what he wanted and stood with her hands full of them, but she saw a female elephant standing there in the fond clasp of a male elephant, and the thought arose in her mind: 'Even an elephant's life is worth having'; she then went and stood in front of Kubera. And Kubera read what passed through her mind and cursed her saying: 'Thou considered

not the heavenly pleasures great, but the earthy one of an animal. Hence descend thou to the earth as a female elephant, and enjoy to the full the joys of such a birth''. She got frightened by these words and asked him "When will my curse be over?", to which he replied: 'Thou wilt be born on earth in the capital city of Ujjain belonging to King Brichchodana as a female elephant and bear the same name of Bhadrapathy; at that time thou wilt be gifted by that king to Udayanan; he will get on thy back with Vasavadatta, and then thou wilt run fast a long long distance at night; but drop down dead on account of the immense strain, hunger and a disease called 'Kalakootam'. At the time of thy end, Udayanan will repeat the holy Pancha Mantras in thy ears, by power of which thou wilt get freed from birth and death and come back again unto my world in your divine form'. Since things befell as he had foretold, she thought of some means of showing her gratitude. She prayed unto Kubera: 'Prithee, grant me a small boon'. and that god encouraged her saying: 'Hide not any wish of thine, but ask freely, and I shall as freely grant it to thee'. Thereupon she said: 'When I bore Udayanan as far as the borders of King Brichchodana and dropped down dead, he did not think selfishly: 'There is no further use from this dead animal! On the other hand, he commended its services greatly, shed tears, passed his hands over and patted it, and in the end recited the Pancha Mantras in order that I may take a divine birth and lead a life of happiness, and thereby he did his duty. I pray that he may be blessed with a goodly son'. God Kubera granted that prayer; he then sent for Soudharmendra a denizen of heaven. told him about your greatness, and that you desired for a son; unto which Soudharmendra replied: 'Muni Sodhavana is now performing penance with the object of ruling as emperor of Kailasa, the mount of silver. He will be born as the son of Udayanan, reign as the emperor of the Vidyadharas, and at the end return back unto me'; he then sent for the Muni and commanded him saying 'Go thou and take birth in the womb of Vasavadatta'; so you will certainly get a splendid son. Not content with this, Bhadrapathy still remains eager to render you some further service. If you think she will come and help you. If she does not, I shall come and do so.' The yaksha then taught Udayanan the Mantra for invoking Bhadrapathy, commended him and his great qualities, and left. And Udayanan started repeating the Mantra.

(7) Udayanan asks the carpenters to make an aerial car but they express their inability.

Then Udayanan sent for the carpenters in his kingdom and put the problem before them thus: 'Vasavadatta desires to fly in the air and see various places. I want you to construct some mechanical contraption which will answer the purpose; but they stretched their hands and said 'The thing is impossible.'

(8) Badrapathy comes forward as a carpenter and makes a flying car

Badrapathy came to know of this impasse and thought: 'I shall now take the form of a workman and finish the job that Udayanan wants'; she appeared in the guise of a young carpenter, and got introduced to the king through Urumannuva and declared: "All these carpenters who appeared before you know not how to construct an aerial vehicle, but I know how to do it and shall do it easily for you." The king supplied him with all the materials that he wanted, and the work was finished in a few days.

(9) Vasavadatta travels in the aerial car with the wives of his companions

Udayanan went, inspected the car, and like another veritable Siva the three-eyed God of ineffable glory united with His consort Uma, he mounted on it with Vasavadatta. The four inseparable companions of Udayanan thereupon requested Udayanan: "Our wives are pregnant and they too would like to accompany Vasavadatta." Udayanan got the permission of Badrapathy and the party of the king and his four friends travelled in the machine. Badrapathy steered it all over from the golden Sumeru mount in the north to the fragrant sandal-smelling Podhiyil mount of Sage Agasthiyar in the south, while they traversed many a mount, forest, city and town, and all the sights and scenes worth beholding; and the party returned after this trip not to be dreamt of by mortals, to their own homes in Kausambi.

(10) Udayanan proceeds to reward the master-carpenter who refuses to accept any reward and reveals her identity

After his return Udayanan called in the master-carpenter and praised him saying: "Thou hast solved what appeared an insoluble one and removed our concern and anxiety. What is the

fitting reward for thy inestimable services?"; he was about to take off his own personal jewels and present them when the young artisan vehemently protested and refused saying: 'Lo, I was the female elephant Badrapathy even while I lived on earth. I am unable to pay the debt of gratitude I owe thee at the time of my death; but you and I are really one'; she then appeared in her glowing divine form; she then initiated him into a Mantra enabling him to move about in the sky; at the end she took leave and disappeared.

(11) Birth of sons to Udayanan and his companions

And Udayanan tenderly looked after Vasavadatta and on a certain auspicious day she was safely delivered of a male child. Later on the wives of his four inseparable companions Yuhi and the rest also gave birth to sons. To celebrate the events, the king and his redoubtable quaternity made numerous Dhana Dharmas; the days were duly announced and celebrated as days of rejoicing; the king sent word to Kings Darusakan and Brichchodanan and the others. Twelve days passed by; the Namakaranam samskara was then done; since the son of Udayanan was virtually the gift of God Kubera, he was named às Naravana Dhathan. Yuhi's son was dubbed as Marubuthi; Urumannuva's son as Arisikan, Vayanthakan's son as Thavanthakan, and Idavakan's son as Gomukhan respectively. The citizens celebrated the event with great rejoicing; and the children grew up like the waxing moon. Then Padmavathi conceived and brought forth a son who was named Gomukhan.

(12) Yuhi goes to the court of Brichchodanan

The envoys sent by Udayanan took Yuhi along with them and informed King Brichchodanan of the fact, who received the news gladly and rewarded them suitably. He then sent for his subjects in all the 16000 cities under his rule and gave presents to all; he celebrated the event by holding a festival. Then since he had to send back Yuhi, he sat in state on his throne, sent for Yuhi and Salankhayanan his chief minister, seated them one against another as protagonist and antagonist and arranged for a debate between them on politics and statecraft; and there ensued a long and highlevel debate between them and Yuhi issued as the victor

therein. And the King Brichchodanan who sat and acted as umpire therein eulogised Yuhi in many ways stating:

Any King will lend a willing ear and accept
Thy sweet and convincing words in thee is seen
The bond of friendship, the breadth of learning's sea,
Culture's exquisite grace and martial valour,
And the forberance and politeness rare
Not to retort and speak ill of e'en thy enemies;
All these rare gifts are found in none but him;
All imperial qualities meet in none but his King Udayanan.
(5.7: 106 to 112)

Then and there he arranged for the marriages of Thilakasena the younger sister of his minister Barathakan, and Yapyayani the younger sister of Salankhayana to Yuhi. He gave leave to Yuhi to return to Kausambi declaring:

'Thou growest sweeter and sweeter far
Like wisdom's self which waxeth by contact and practice;
Intimacy with thy cultured soul makes the heart well up
With joy at thought of thee, but thy departure leaves me sad.
(5.7: 148 to 151)

I would not have let thee return to Kausambi willingly but for the importunate insistence of Udayanan. Are there equals to you not only in point of experience and wisdom, but that of leading a life of Dharma and good conduct also?' Yuhi sent ahead the rare and costly jewels and ornaments presented to him by the King of Ujjain, and followed later with the great wealth he had received: he told Udayanan about his journey to that city, his reception, debate, marriages, and the vast wealth that he had received from that king and showed them to his own lord and master, who felt greatly pleased and honoured thereby.

(13) Naravana Dhathan is married to Madhana Manjikai

The prince Naravana Dhathan grew daily apace; along with his four companions he studied and learned all that a prince should learn and the books on religion and Dharma; he excelled specially in the art of archery and reached the stage of youthhood; he took the vow of Kodai – giving as a free gift whatever one demanded; he was looked upon as the bear ideal for possessing all excellent

qualities. At that time there lived in Kausambi city two thousand and five hundred kanikais – hetaeras, well versed and trained in the arts, of whom Kalingasena was the Prima Donna. Her daughter Madhana Manjikai was one day playing a game with the ball on the open terrace of her storeyed building. The ball flew through an open casement and landed on the muslin upper garment of Naravana Dhathan who was just then passing seated on his elephant, along with his companions. And the prince looked up to see who tossed the ball, and the fair form of Madhana Manjikai met his eyes and captivated his heart. He then betook himself to a grove and sat there handling the ball fondly and clasping to it to his heart. He then called his friend Gomukhan and asked him: 'Dost thou know anything of the maid or can thou tell me anything about her?' The latter was a great artist and since she who had tossed the ball had held it tight with her sandal-pasted fingers, the prints had got impressed on it; he was able immediately to visualise her entire form under the laws of Samudrika Lakshanam. And he immediately painted the portrait of an inimitable form with

Rosy fingers fair; a curved forehand fitting them;
A wrist golden bangled socketing the forehand;
Shapely shoulders bamboolike fit prelude for the arm;
A face of sheen setting off the pendant arms;
And long petal eyes like tender unripe mango burst;
Lips red like kovvai fruit, apearl-like smile,
Long creeperlike nose, pencilled eyebrows arched,
Lovely shell-shaped ears, black and wavy curls.

(5.8: 100 to 107)

He showed the portrait that he had drawn to the prince and said: "The living original corresponding to this representation is Madhanamanjikai living in this city;" he then took gold and other presents and went to the house of Kalingasena her mother and told her of the incident of the ball and she welcomed the overtures of the prince saying: "The god prayed unto is propitious"; but her relations raised objections stating: 'It is a matter concerning the King Udayanan and not a mere temporary love affair of the moment.' Gomukhan then came to the king and informed him and he approved of the union after consulting Vasavadatta; and both Naravanadhathan and Madhanamanjikai were married on an auspicious day.

(14) Vidyadhara king Manasavegan abducts Madhana Manjikai and asks his sister Vegavathi to persuade her to love him

Later on a big festival was celebrated in Kausambi city. And Manasavegan, the supreme lord among the one hundred and ten princes among the Vidyadharas came down to behold the sights and scenes thereof. And his eyes fell on Madhanamanjikai who stood on the top of an artificial mound raised in the midst of a grove surrounded on all sides by the flora of the fourfold Thinais or regions of land and was beholding the pageantry of the festival. He saw her and was wonderstruck by her beauty, and he waited for an opportunity to take her away to his own city. A little later, Naravanadhathan and Madhanamanjikai repaired to a bower of creepers and flowers, made a soft bed of flowers and slept soundly thereon. Taking advantage of the situation, Manasavegan by the power of his magic powers made Naravanadhathan sink into a more profound slumber and gently lifting Madhana Manjikai flew through the sky, well-pleased stating: "Today is a good day since I have secured a rare and precious thing"; he reached his own city and placed her in a well-guarded place. Madhana Manjikai awoke a little later, looked about her and finding herself in new surroundings debated: 'This place is entirely new and strange; how have I come here?' and began to grow concerned. At that time Manasavegan approached her and began to make overtures of love to her, which she rejected outright with scorn and indignation. Heartborken, he withdrew and besought the services of his sister Vegavathi to plead on his behalf. She came accordingly, exalted the greatness of her brother, and concluded by saying: 'If thou wouldst but yield and return the love of my brother, thou wilt become great and glorious " but Madhanamanjikai was deaf and adamantine and declared: 'My lord Naravanadhathan excels all in point of beauty, learning and valour; if I am not restored unto him quickly and rejoin him, verily I will die.'

(15) Vegavathi falls in love with Naravanadhathan

On hearing all this praise of Naravanadhathan, Vegavathi forgot the mission on which she had come; instead a sudden and uncontrollable desire seized her: "By some means or other I should secure Naravanadhathan and make him my husband". She immediately flew down, to Kausambi in a Vimanam, a

heavenly chariot; she found him inconsolable on account of his separation from his wife, and seeking for her distraughtedly on all sides. She beheld him and was struck by wonder at the beauty of his form, and was smitten by deep love. By force of her yogic powers she instantly assumed the form of Madhanamanjikai and remained alone in a bower; thither Naravanadhathan came, found her, cast off all apprehensions, clasped her and rejoiced. Then a sudden doubt assailed him and he questioned her: 'Who art thou?' She then discovered herself saying: 'I am Vegavathi even, the sister of Manasavegan; he saw Madhanamanjikai, could not resist her charms and carried her off to his own city; but she hath spurned him, hath forsaken food and sleep, and remains sunk in grief; I was sent as a messenger to persuade and bring her round; but instead hearing thee greatly praised, fell in love with thee and have come seeking thee. Lo! this is my real womanly form as Vegavathi'', and Naravanadhathan saw her dazzling beauty as a Vidyadhara damsel, promptly fell in love with her, forgot all about Madhanamanjikai, and abode with her always enjoying the sweets of his newfound love.

(16) Manasavegan comes aseeking Vegavathi and casts down Naravanadhathan who falls in the midst of the asram of his grandfather

While things were in this posture, Manasavegan missing his sister sought for her everywhere, and finally came to Kausambi; there he found the pair of lovers of his sister and Naravanadhathan; highly incensed he pounced upon them both and carried them aloft through the sky; midway he cast Naravanadhathan down, but Vegavathi on account of her yogic pwers preserved him from being dashed to death. As luck would have it , the place where he landed was the asram of Muni Sathaneekan, the father of his own father Udayanan. Hearing about the greatness of the Muni from those around, he approached him with the certain hope that he will deliver him from his troubles. But the Muni recognised who he was by his transcendent knowledge and blessed him as he drew near and bowed, saying: "Son of Udayanan! may auspice attend thee and may thy wisdom increase!" And the prince was amazed and thought: 'How doth the Muni know the name of my father?' and asked: 'Revered sir, how dost thou know the name of my parent?': and the latter replied: 'I am thy father's father' and

gave him an account of his life-story. Then the prince asked him: 'I have heard a prophecy concerning myself that I will one day become the emperor of the Vidyadharas. What are the means of attaining unto that great state?'; and the Muni counselled: "Go back to your own city of Kausambi; your father knoweth the vidya of moving about in the sky; learn thou the vidya from him; by the power of it you will easily become the emperor of the Vidyadharas.' Then the prince did as he was bidden; he returned to Kausambi and relieved the apprehensions of his parents and told them of his adventures; and Udayanan duly initiated him into the vidya that he had learnt. Later on, the prince got up on a vimanam and flew in it towards Sridharam, the capital city of the Vidyadharas, situated on the southern slopes of Mount Vijayartham.

(17) Naravanadhathan marries Anangavilasini, and becomes emperor of the Vidyadharas

Then, later a certain person came, bowed unto the prince and said: 'Neelakesi is the king of Gandharvapura, his wife is Nagadhathai, their daughter is Anangavilasini. One day the maid dreamt that a lion's cub had appeared from the earth and put a garland on her shoulders. She related her dream to her father, who resorted to a Muni Sumithran and asked him to interpret it. The latter said: 'A hero will come from the earth and put the marriage garland on the shoulders of thy daughter. Later on he will become an emperor in this place, subdue all the other kings, overlord it over all of them and reign with great glory and distinction.' Ever since our ruler hath been anxiously looking forward to thy advent. Learning now that thou hast come, he has sent me to fetch thee unto him." Naravana Dhathan rejoiced when he heard this, went with the envoy and met the king who requested him to wed his daughter, and Naravana Dhathan and Anangavilasini were married with due rites. While staying there the results of the performance of penance in prior lives by him gradually came and attained him. Under the orders of Indra the gods came and conferred the Nava Nidhis or nine treasures unto him. Realising his access to power and might all the kings in the Vidyadhara heaven came, bowed unto him as suzerain lord, and paid tributes to him as vassals, and obeyed his commands. Hearing news of all this, Manasavegan got highly affrighted, brought

Madhanamanjikai and handed her praying "Pray, forgive my offence.' Further, he married his sister Vegavathy unto him.

(18) Naravanadhathan rules as emperor with his wives

And Naravanadhathan embraced Madhanamanjikai who had been separated from him and solaced her with sweet words; and he lived with her, Vegavathy, Anangavilasini and a further batch of eight thousand Vidya Dhara women whom he married in perfect harmony and joy, and he reigned as the sole and unquestioned emperor of the vast and glorious heaven of the vidyadharas. Later on, a sudden desire seized him to come and behold his aged parents and he came with great paraphernelia to Kausambi city accompanied by all his wives and all their attendants; and they bowed with reverence before Udayanan, Vasavadatta and his other queens; and all heard of the great exaltation Naravanadhathan had attained unto and rejoiced thereat. Then Naravanandhathan prayed his father Udayanan that Gomukhan, the son of Padmavathi might be crowned as heir-apparent and this was done, and after the event, he returned back to his heaven again. And everywhere on earth and heaven all praised, and sang the paens of Naravanadhathan, who though originally born as a mortal attained unto the heaven of the Vidya Dharas by the might of his penance and his innate greatness.

CHAPTER – 6

THURAVU KANDAM

(1) Udayanan falls into a fit of renunciation; His state Elephant gets into rut and runs amok

Then as the years advanced Udayanan went over the incidents of his life – his luck in having the incomparable Yuhi as his counsellor, in securing Vasavadatta as his wife, in having Naravanadhathan, the emperor of the Vidya Dharas as his son. What were all these and other blessings of his due to? Clearly to his Poorva Thavam, the penance he had done. And he thought, what remains to be done by me at his this end of my life? Why, undoubtedly, penance and penance alone; and he felt a great revulsion to wealth in all its manifestations. Realising this change in him his queens tried in all possible ways – watersports, picnic parties etc. – to divert his mind and remain greatly devoted and attached to him as of yore, and his mind ran in the old grooves again for some time. Then on a certain day his state-elephant got into rut, ran amok, began to destroy the city, and refusing to come under control killed the mahouts and other attendants on it; and the city stood trembling on account thereof.

(2) Elephant listens to Dharmopadesam of Muni Dharmaveera and calms down

At that time, many charanas who had gained great yogic siddhis alighted in a grove within the city and took up their residence there. The Chief among them was Dharma Veera who gave instruction in Dharma to all who resorted unto him. Even the birds of the air and the beasts which listened to him forgot their usual activities, forgot their urge for food, revolved on the sins they had committed and repented for them, and stood calm and docile. The state elephant too happened to come there by chance;

the words of the Muni fell on its ears; its anger subsided; it regretted the sins that it had committed and shed tears of compunction; it gave up its wild and cruel acts, and returned and stood still before the palace.

(3) Elephant takes Udayanan to Dharmaveera

And the guards at the gate came and told the king that the elephant had returned voluntarily and was standing calm before the gate, and Udayanan came out and saw the great wonder, but Yuhi said: 'I guess that the animal hath heard some Dharmopadesam of might and hath grown quiet and subdued; it is fit and safe to mount it and go about.' When Udayanan drew nigh, the animal bent low and willingly lifted him on its back, and trotted off to the grove, and entered the grove and stood still while he alighted. Udayanan had heard that some Munis had come and put up in it; so he went with due reverence and offerings and stood bowing. The Muni asked him to be seated and uttered some words of instruction, on hearing which the king was greatly moved and benefited. He then asked the Muni 'What are the antecedents of this elephant?', to which the Muni promptly replied: "In the land of Saalu, Idapagan and his wife Saali were living as man and wife, but due to his sins, he conceived a passion for Amerikai a hetaera, took up his abode with her, and committed many grievous sins. After his death, he was born as this elephant. On hearing the words of Dharma from me, it renounced all its cruel acts, and became placid."

(4) Udayanan fondles the elephant and seeks its forgiveness

Udayanan learnt the prior life of the elephant; he ordered it to be well looked after by its trainers. He drew near it and said: 'Lord-elephant! I have done thee many wrongs; please forget and forgive them', and he patted and fondled the animal and withdrew. And all who heard its story wondered greatly and spoke highly of the power of Dharmopadesam.

(5) Udayanan and others renounce and betake to thapas

And the longing to renounce utterly came over Udayanan. He sent for his son Naravanadhathan and told him: "Become thou the king hereafter and shoulder that responsbility; I long to renounce and betake to penance"; but he rejected it saying: 'I too

find no delight in my kingship; my mind too longeth to renounce'. Then the king sent for Gomukhan his son by Padumai, crowned him in his stead and informed his queens of his intent; and they too said that they would renounce, accompany him and engage themselves in performing penance. And Udayanan went forth accompanied by his queens and his four ministers and took refuge under Muni Dharma Sruthi praying: "Adigal! teach us the practises of penance and free us from the bonds of life and death"; and the teacher duly expounded to him the tenets of Jainism. And for a while he went through a period of probation practising vows and austerities; from this preliminary stage he passed on to the higher one of Dhyanam or contemplation in which he soon excelled, and shone with the glow and aura of a great Thapasvin.

(6) The end

Finally Udayanan who had now become a Muni reached out for yoga samadhi and attained unto Siddha Padam, the acme of a siddha who had attained perfection, and his wives and ministers too performed penance and attained unto Karpaloka, the high heaven.

Glossary of Proper Nouns

AADITYA DHARMAN – A Warrior

AALANKANAM–There are two places bearing that name–one the place near Vipulagiri where the father of Mrigapathy settled for purpose of penance; the second is the place where Badrapathy the maid of Kubera came for gathering flowers etc. for him and stood looking at the love-making of two elephants and was cursed by the god for that offence; this place was situated on the banks of the Narmada.

AAPYAI – Also pronounced as Yaapyai; sister of Salankhayana; married to Yuhi in accordance with the wish of King Brichchodana.

AAPYAYANI–Brahmin lady friend of Padumai, who grew up along with her; was considered intimate and trustworthy to be consulted on all occasions by her; had all the qualifications requisite for such deep life-intimacy. Padumai derived many great services and benefits from her; she was married to Udayanan's brahmin friend Isaichan; also pronounced as Yapyayani.

AARUNI – Was King of Panchala; was a mighty warrior in command of a strong army; he defeated the Kosala King, destroyed his city, seized upon his daughter Vasavadatta and numerous other women and employed them as chamber-maids in his seraglio. The poet has compared him to the indomitable Kartha Veerya Arjuna in his epic. His elephant of State was called Manthara. He was hereditary foe of the Eayar race; so when Udayanan got imprisoned, he took advantage of it, attacked and seized his capital city of Kausambi;

he announced his victory by beat of drum and ruled over his vast kingdom from that as his headquarters and his own capital. He kept himself well informed of the intentions and moves of his enemies by his chief of spies Kalamayidan. Poorna Kundalan was his minister in chief. Aaruni was killed in the end by Udayanan in a great battle; he was heroic enough not to show the slightest sign of fear when he was being killed; he was also called as the Panchala Rajan or Panchala Rayan.

AARYAI – A friend of Padumai; capable of understanding and anticipating the inner thoughts and desires of her friend; had a noble character; was an expert in ball-playing.

AMARIKA – A Kanikai or hetaera who lived in Sali Nadu.

ANANGA VILASINI – Daughter of Neelavegan, king of Gandharva Puram; was married to Naravana Dhathan.

ARIMAN – One of the kings hostile to King Darusakan.

ARISIKAN – Son of Urumannuva.

ARUNCHUKAN – A Brahmin Brahmachari living in Ujjain; an ardent scholar who repeated the Vedas; a good student of the yazh and its varieties and works on music; he discovered Godapathi the veena belonging to Udayanan and handed it back to him again.

ASVA PERUMAGAN – King of Kekaya; had a spotless fame; was a king who had right to wear a Mudi or diadem signifying independence; was a great warrior; he came as a suitor to marry Padumapathy bearing presents and gifts, met her brother Darusakan who considered him as an eligible suitor and accepted his gifts and stayed with him, when hostilities broke out between Darusakan and his confederate band of enemies. He rushed into the fray and was killed in a duel with King Elichevi.

ATAVI – Region allotted as Jeevitham or maintenance grant by Udayanan to Idavakan.

AVANTHI – The kingdom of King Brichchodanan; Ujjain was the capital city.

BALAKAN – Two had that name, a Jain who pretended to be a Muni and second, one of the sons of Brichchodanan who was a good warrior.

BALAKUMARAN – Was one of the sons of King Brichchodanan deputed to wait on Udayanan after he brought Nalagiri under control. He anticipated the requirements and desires of his guest and saw to it that they were all fulfilled.

BHADRAI – Was one of the eighty dancing girls serving God Kubera.

BHADRAPATHI – Was a swift she-elephant belonging to King Brichchodanan which was given by him to Udayanan for his daily rides in Ujjain. It was on this animal that Udayanan took Vasavadatta during the water carnival sports and proceeded towards Kausambi. On the way it succumbed due to overstrain. After Udayanan regained his kingdom, he erected memorials in honour of its services both at the place where it fell down and at Kausambi, with a sculptured representation of it and arranged for a daily Pooja. It was also called Badravathy after the name of the divine nymph whom Kubera cursed and who was born as this animal, and later on regained her original form.

BHAGIRATHI – Was one of the Devaratti or priestesses on whom inspiration descended. King Brichchodanan saw that his sons had learned all kingly arts from Udayanan. He commanded the latter and proposed to send him with an army to recapture Kausambi the next day. Yuhi thought that this would upset the vow he had sworn and his other plans. So he bribed Bhagirathi and made her go about the streets as if inspired, enjoining the celebration of the Water Sports Festival the next day instead.

BHARATHAKAN – Was one of the 16000 ministers of King Brichchodanan, next only in importance to Salankhayana. He was well-versed in learning and bore real affection for Udayanan.

BHARATHAN – Was an emperor, the progenitor of the Kuru race to which Udayanan belonged.

BRAHMA SUNDARA MUNI – Was the leader of a great band of Munis. His goal was the upholding and maintenance of Dharmam. His wife was Paramasundari. He was the father of Yuhi. He was the Guru who taught Udayanan numerous Vidyas. He taught him the Vidya of pacifying and controlling of elephants, the art of music and presented him the divine Godapathy veena. He entrusted his son Yuhi to Udayanan as his protege. His great penance was the cause for the transmission and inherence of the rare qualities in his son Yuhi.

BRICHCHODANAN – He was an emperor. He was the father of Vasavadatta. Avanthi was the kingdom over which he ruled, of which Ujjain city was the capital. He had Udayanan seized by a trick and put him in a prison. He had 16000 wives of whom Padumakarika the mother of Vasavadatta was the prime queen. He was extremely lovely and esteemed by the other wives on account of this and other qualities. He had many sons of whom Balakan, Balakumaran and Gopalakan were prominent. His ministers numbered 16000; his drums of State were 16000; the present he gave was always in denomination of 16000; the tribute he received was also of that denomination; he had 16 divisions of such 16000 each. He was mighty and highly powerful. His words were always considered and weighty. He was peerless for his power and influence, his conquests and victories, and wisdom. His anger was terrible. His writ was unimpeded over his entire empire. He was personally brave. He was also styled as the King of Avanti, the Emperor of the Sole Discus, the Ever-conquering king, the Leader of the strong Hosts, the chief of the Ujjainis, the Great King of Mighty King.

CHEDI NADU – Was the territory belonging to the father of Mrigapathy; it was later on granted as a Jeevitham by Udayanan to Yuhi.

CHETAKAR – Was a king who renounced his kingdom and turned a Muni; he was the father of Vikran and Mrigapathy.

CHITRANGADAN – Was the brother of King Elichevi, and consequently an enemy of King Darusakan. He was caught in the confederate war, held captive by Udayanan, and was finally released by King Darusakan.

DARUSAKAN – He was the king of the Magadhas, his capital was Rajagiri: he was the elder brother of Padmavathi. Urumannuva and other ministers of Udayanan planned an alliance with him in order to overcome Aruni. In furtherance of that purpose Udayanan disguised himself as a Brahmin and lay hid in the grove outside the city. Udayanan divined the place where the king's father had buried his secret treasures and the king was highly pleased and dug them out. Udayanan also divined some underground watersprings for the king. He at first favoured the king of the Kekayas as a desirable suitor for his sister Padmavathi, but when that Kekaya died and Udayanan issued forth against the seven confederate kings and won a resounding victory, he married Padmavathi to the latter. Out of a sense of gratitude he sent his ministers with a full army to help Udayanan in his war against Aruni. He got Urumannuva, held captive by King Elichevi, released and sent him on to Udayanan. The latter held this king in great esteem. Darusakan acted with great circumspection and foresight. He had a high sense of gratitude. We come to learn that the fathers of Darusakan and Udayanan were good friends. He was known as the King of the Magadhas, Darusakan, and Darusaka Kumaran.

DHANAMITRAN – Was the eldest of the sons of King Chetaka.

DHARMA DHATHAN – Was a minister of King Darusakan. He was sent to help Udayanan in his fight against Aruni. Being a warrior also, he fought in the forefront and contributed materially to the victory. Udayanan decorated him with a military insignia and ten villages.

DHARMA SRUTHI – Jain Muni who taught Udayanan some principles of Jain religion.

DHARMAVEERAR – Head of the charanas who had attained Siddhi. Even the birds and beasts which heard his teachings

stood spell-bound, lost their instincts and became calm and subdued.

ELICHEVI – Was one of the kings hostile to Darusakan who joined the confederacy against the latter.

EYAR KULAM – EKAYARS or HEH HAYAS–This was the race to which the father of Mrigapathy belonged.

GARBHASAM – Was a jungle stream.

GODAPATHY – This is the famous veena of Udayanan; in point of construction, it falls into the Peri Yaazh kind. Brahma Sundara Muni taught Udayanan how to play on the veena and presented this instrument to him. It was divine in nature. It was when he taught Vasavadatta how to play on it, that she fell in love with him; hence both had a great love for the instrument.

GOMUKAN – There are two of that name – one is the son of Idavakan; the second is the son of Udayanan born to Padmavathi.

GOPALAKAN – Son of Brichchodanan by one of his queens; but he was not brother by birth to Vasavadatta. He defeated 21 of the enemies of Udayanan.

IDAVAKAN – Was one of the ministers of Udayanan and his life companion. Stratagem, truthfulness, gratitude, and heroism marked him out and he received his due meed of praise from his friend and lord. Yuhi came to him secretly from Ujjain, learned all necessary details, and suggested the future course of action. When Udayanan led the army of King Darusakan against his confederate enemies, he led a band of troops and helped in his gaining a victory. Udayanan allotted him as Jeevitham the city of Pushpakam, fifty small regions, and some other revenues. He made Pushpakam his capital city, and ruled his kingdom from there, and went and helped his lord whenever called upon. When Udayanan went with Vasavadatta on his aerial flight, he was one of the companions who accompanied them. He was also known as Idapakan.

ILAMAYAN – Was a brahmin, with a sweet tongue, and was an expert in Mantra. Udayanan held him in great regard; he

lived at a place called Kala vanam. Udayanan was greatly upset when he heard that the quarters occupied by Vasavadatta had been burnt; his friends then informed him that the place where Ilamayan lived had also been destroyed by fire; he thereby realised that all things created are liable to destruction and thereby derived a little relief.

ILAVANAKAM – Was one of the big cities belonging to Udayanan. It had several strong ramparts around, with a goodly palace in the midst. There was a mountain near it rich with forest wealth; its slopes were delectable with scenery and picnic spots. It was studded with lordly trees, and groves abounding with flowery bowers, lakes and mountain-tarns and picnic spots where tents could be pitched. Numerous Asrams and temples abounded in its groves. It was in one of these groves that a king turned Muni lived engaged in performing penance; Udayanan went there by chance, and his young daughter Virisikhai approached him with a handful of flowers and tender leaves and asked Udayanan to string them into chaplets; he did so arranging the flowers according to their varied hues in an artistic manner and adorned her also with them. The girl thereafter wore them throughout without anything else, performed penance in order that she might get him alone for a husband, and became his third queen. This was one of the cities allotted to Urumannuva as a Jeevitham by Udayanan. The city was also known as Ilavanam.

IRAJA GIRIYAM – Was a very ancient, famous big city; stated to equal the Pavana Lokam – the underground world of the snakes and serpents, the variety of the objects of enjoyment it held out and its invincibility; and Amaravathi the city of the gods by its riches. It was the capital of Magadha. Outside its environs flourished a hundred yavana cheris, Paadis or camps of slingers a hundred and sixty; the cheris of the Tamils a thousand, numerous cheris of the artisans and the Mlechas: colonies of the artists, and water-sheds, choultries and places of free-feeding and charities and trusts. Inside the city was surrounded by deep ditches, strongly built ramparts; inside was situated the great military headquarters with the camps, and the respective cheris or blocks of the farmers, the Brahmins, the Councillors and Ministers; in the midst was situated the

royal palace with many broad royal roads around: the city was planned like a flower with the central core in the middle and the petals ranged orderly around. All the several castes and sub-castes performed their hereditary duties unfailingly. Darusakan was its king. Udayanan resided in the city in the guise of a Brahmin Brahmachari along with his companions and attendants; he rendered military assistance to King Darusakan; gained his friendship thereby, married his sister Padmavathi and abode in the city for some considerable period. The city was also called as Rajagiri.

IRAPATHY – Was the daughter of one of the foster nurses of Padmavathi and her intimate friend. She was a hunchback and was known as Kooni. When Udayanan was at Rajagiri and fell in love with Padmavathi in the temple of Kama, she gave him a detailed account of her princess, and brought both of them together. She was keen-witted and clever in acting with secrecy. She knew ball-playing well. She was also called as Aiyravathi.

IRASANAI – The companion of Padumai; she was extremely fair; she was married to Urumannuva according to the wishes of Udayanan; she excelled in ball-play.

IRATHNA PURAM – A city in the Gandharva region.

ISAICHAN – Is the Brahmin companion of Udayanan; is stated also to be one of his ministers. He lost his parents in his early days. When Udayanan thought that he had lost both Vasavadatta and Yuhi, and fell into overwhelming despondency and become physically lean and thin, he made the king put on a disguise and took him along to Rajagiri along with some other trusty attendants. And when the King went to Kaman Kottam, saw Padmavathi, and thinking that she approved of him, fell into an uncontrollable fit of love for her, he cautioned his master by citing the stern self-control and chastity of the women of Magadha. When Udayanan disguised and hid himself in the Kanni Madam, he and some others put on disguises, and stayed around protecting him. He accompanied his king as his personal bodyguard when he went forth to fight the enemies of King Darusakan. He later

on married Aapyayani the highly descended and highly-charactered personal friend of Padumai. Udayanan allotted several rich and revenue yielding villages to him.

JAYANTHI – A big city belonging to Udayanan, was administered by Urumannuva. The marriage of Udayanan and Vasavadatta was celebrated in this city. It abounded in the richness of the Maruda region, that of arable and cultivated lands. There was a fine hill nearby. Udayanan and Vasavadatta spent their honeymoon and pleasant carefree days in the city. Udayanan granted this and some other places to Urumannuva as Jeevitham.

KAAKA THUNDAN – was a great soul who lived in one of the groves outside Rajagiri. He was impressive to look at. He succeeded in solacing Udayanan who went to him sunk in grief at the death of Vasavadatta.

KALAVANAM – There are 2 places having that name – one that outside the precincts of Ujjain city, called as Mahakala Vanam in other books. The other is that in which Ilamayan the friend of Udayanan lived.

KALINGASENAI – was one of the Prima Donnas among the two-thousand and five hundred Kanikais or hetaeras who lived in Kausambi. Was highly chaste. She was the mother of Madhana Manjika.

KAMBOJA – famous for its breed of horses.

KANCHANAMALAI – The confident and intimate friend of Vasavadatta· who considered her as the apple of her eye. She was fair and sweet-tongued. She could intuitively read the thoughts and feelings of her friend the princess: whenever the latter felt despondent or miserable, she was able to remove such fits successfully, cheer her and give her sound and timely advice. She was a partner in all the joys and sorrows of her mistress. She was good at playing the ball. She is also styled as Kanchanai in the poem.

KATAKAN – was a brother of Udayanan.

KOSAMBI or KAUSAMBI CITY – stated to have been built of King Kusambhan. It was the capital of the Vadhdha Nadu, and situated on the Yamuna river. It was the seat of Udayanana at first. Later on, when he got imprisoned, it was seized by the Panchala King Aruni; it again became the seat of Udayanan when he killed his foe. When Ujjaini became friendly, the citizens of both these great cities became united in heart, and freely exchanged their cereals and coins as the saying goes. A big festival was held in it once a year.

KOSALA KING – His name is not mentioned. He was the husband of the chief wife of Brichchodanan. On a certain occasion, the Panchala king made a sudden onslaught on him, defeated him, made prisoners of his daughter Vasavadatta and a large number of the maids-of-honour whom he employed in his own seraglio. Udayanan later on defeated his enemy and divided these women equally among his two wives. Udayanan married the Kosala king's daughter who served his first queen under the assumed name of Mananeeka.

KOSIKAN – was a foreteller in Kausambi city. When the Sankhya Matron was sentenced to be drowned in the Yamuna for her unchastity by a council of her castemen, Udayanan did not agree with their harsh verdict and consulted Kosikan, who agreed with the king and foretold her future correctly.

KUMBAN – was a warrior, wise and very dear to King Aruni. He was killed in Kausambi shortly after his king's death.

KURUKULAM–One of the five traditional five races mentioned in Jain works.

MADHANA MANJIKAI–was the daughter of Kalinga Senai and became the wife of Naravana Dhathan. She was of extreme beauty. Manasavegan, a Vidyadhara, got attracted by it and carried her off; but she was later on recovered by her husband.

MADHU GAMBEERA VANAM was a grove outside Kausambi city.

MAGADHAS were the territories belonging to King Darusakan. It was great and famous. The officials and employees in it were noted for their sense of duty.

MAKALAVANAM was a forest outside Ujjain in which there was a Durga temple. It afforded a place of refuge to Yuhi and his band of followers to live and plan their designs.

MALLAN was one of the seven hostile kings ranged against Darusakan.

MANAKAN was the pseudonym adopted by Udayanan to carry out his secret designs while he lived at Rajagiri.

MANANEEKAI was the name assumed by the daughter of the Kosala king; her real name was Vasavadatta. Her mother was Vasundhari. Aruni the Panchala King defeated him and annexed as spoils of his victory, the entire set of chambermaids of the palace. He also took his daughter Vasavadatta as captive. She served as the personal attendant of Aruni's wife. After Udayanan killed Aruni and the captive chambermaids were divided among his two queens, she fell to the lot of Vasavadatta. Udayanan saw her playing balls as none else did, fell in love with her, and after many intrigues married her as his fourth wife. She knew the Yavana language and was an expert in the arts.

MANASAVEGAN – was one of one hundred and ten Vidyadhara kings who lived in Mount Kailas. He carried off Madhana Manjika, but got defeated by Naravana Dhathan.

MANDARAM was the State elephant belonging to King Aruni and rivalling Nalagiri.

KING MANDHARA was a King of the Vidyadharas in Mount Kailas. It was when he was performing penance in a grove that his daughter attained the age of marriage, he married her to Udyanan, renounced completely and went back to penance again.

MARUBHOOTHI was the son of Yuhi.

MILAICHAN was king of Bodhanapuram and valorous. He was one of the seven confederate kings opposed to Darusakan.

MITRAKAMAN was a merchant prinee having excellent qualities and philanthropic. Vasavadatta and her band of four lived in disguise in his house for some time.

MRIGAPATHY or MRIGAVATHY, was the mother of Udayanan. Her brother was Vikran. Her father was chief of the Eyaurs.

MUNAYUR was the capital of one of the regions granted to Idavakan by Udayanan.

NAGADATHAI was the wife of Neelavegan, King of Gandharvapuram.

NALAGIRI was the State elephant of King Brichchodanan. It was of immense strength. At one time, it ran amok and started destroying Ujjain; but Udayanan who was set free for this purpose brought it under control.

NANJUKAN was one of the Yakshas serving Kubera.

NARAVANA DHATHAN – was the son of Udayanan through Vasavadatta. He got this name since he was born through the boon of Kubera who was Nara Vaganan or Naravanan.

NARMADA RIVER is born in the Vindhya mountains. It was on the banks of this river that the divine nymph Badrapathy was cursed to become a she-elephant.

NARUMADAI was the daughter of a Kanikai or Hetaera, among the 50,000, who had obtained the title of Thalaikol or Prima Donna, who was esteemed by King Brichchodanan. Udayanan got markedly changed by his love for Vasavadatta and in order to divert attention, he asked Vayanthakan to forcibly carry Narumadai off, as if he was in love with her.

NEELAKESI was the daughter of the King of Kasi, married to King Manthara and the mother of Virisikhai.

NEELAVEGAN was the King of Gandharvapuram.

PADUMAKARIKAI–was the chief queen among the 16000 wives of King Brichchodanan and mother of Vasavadatta. Her name in Sanskrit books was Srimathi.

PADMAPATHY was the daughter of Udayai Odai, sister of the mother of King Darusakan, her father was the King of Kasi; she was called as the sister of King Darusakan since she was brought up and treated by him as if she were his own sister. When she went to the Kaman kottam at the time of the festival to the God of Love, she met Udayanan in the form of a Brahmin suppliant, fell in love with him and both came together in the Gandharva form. She took him to her own apartments and both lived together for a considerable period. When the confederate hostile army attacked Darusakan, Udayanan made it appear as if he and his companions had come from the outside for help and defeated the enemies. Hence Padmavathi was married to Udayanan and became his second queen. She resembled Vasavadatta in appearance and was highsouled. She was sweet in speech and was well-versed in learning. She never entertained any feeling of jealousy or rivalry towards Vasavadatta, but ever sought her welfare. Irasanai, Iravathy, and yapyayani were her intimate friends. She was also known as Padumapathy and Padumai.

PADUMAI – was a celebrated ambassadoress. When Udayanan regained his kingdom and ruled over Kausambi with Vasava-atta, Brichchodanan wanted to regain the love of both for himself and sent a contingent of rare and splendid gifts. She was sent as a special envoy to present the gifts and remove any grudge that Udayanan might entertain towards his father-in-law; she admirably succeeded in her delicate mission.

THE PANCHALAS region was a kingdom rich in rivers and belonged to Aruni.

PARAMA SUNDARI was the chaste wife Brahma Sundara Yogi and the mother of Yuhi.

PAVANAM is Nagaland, the world of serpents, traditionally stated to be opulent in riches and Bhogam or enjoyment.

PINGALA KATAKAR – were the brothers of Udayanan by birth, whom he loved dearly. When Udayanan got seized by the trick of the fake elephant, they protected their mother Mriga-vathy and Kausambi under the directions of Yuhi. But when King Aruni attacked that city, they could not oppose and

withstand him. They withdrew with a portion of the troops, escaped in disguise, and lived hid elsewhere. When Udayanan came to fight with Aruni and recapture his capital, they met him and bewailed their inability to defend their city, joined their forces with his and helped him greatly. They were also called as Katakapingalar.

POORANA KUNDALAN was a minister of Aruni. He advised his King not to start for war against Udayanan interpreting the bad omens.

PUNDARAM was one of the places where Vasavadatta, the Sankhya Matron and Yuhi resided in disguise.

PUNRALAKAM – A region lying between Ilavanakam and Magadha.

PUTPAKAM – was one of the big cities belonging to Udayanan. Idavakan was placed in charge of it with a troop. Udayanan granted the city to him in the end as Jeevitham.

SAALI – wife of Idavakan. It is also the name of a region.

SALANKHAYAN – King Brichchodanan had 16000 ministers of whom this was the chief. The king's fits of temper and anger would not subside except to those of this counsellor; hence he was designated as 'The Great Minister'. He conceived of the stratagem of having Udayanan seized by the fake elephant and had him imprisoned in Ujjain. He was a master of the Tharka system, the science of Logic. When King Brichchodanan heard that Udayanan had abducted his daughter, Vasavadatta, and gone away with her, the king flew into a terrible rage and ordered his troops to pursue and capture them, but Salankhayana advanced cogent reasons why this should not be done, and the king agreed and countermanded his earlier orders. When the king invited Yuhi to his capital and held an open debate between them both, the latter got defeated. He married his sister Aapyai to Yuhi according to the wishes of his king.

SANDYAN – He was a Brahmin who lived in Rathna Puram in the Gandharas. This was a pseudonym. Udayanan alleged

that he was the son of Sandyan, when he assumed the name of Manavakan and lived as a Brahmin at Rajagiri.

SANGA MANNAR – are the confederate kings who joined together under King Elichevi against Darusakan.

SANKARAN – one of the hostile kings who joined confederacy against Darusakan.

SANKHYA MATRON – Her original birthname is not mentioned. She was born in a Brahmin family in Kausambi. Due to her husband forsaking her shortly after marriage, she did not remain true to him. A caste-assembly sentenced her to be drown in the Yamuna, but Udayanan met her and her executioners on the way, took pity on her, and commuted the harsh sentence to one of pilgrimage for bathing in holy waters instead. She duly bathed in the Ganges, and proceeded to the Himalayas where she stayed two years and studied the different systems of philosophy under the teachers there. She joined a party of pilgrims proceeding south to Kanyakumari and halted at Ujjain on the way. Coming to know her learning and other high qualification, King Brichchodanan appointed her to teach ethics etc. to his senior queen. While she was carrying on these duties, Vasavadatta who was a child of tender years conceived an affection for her. The queen thereupon asked the Matron to act as foster-nurse of the princess. Since she followed the tenets of the Sankhya Darsana and acted as nurse and guardian, she was called as the Sankhya Thai – the Sankhya mother or Matron. She had an unbounded love for her ward; since she owed her life to Udayanan, she was highly grateful to him. Without caring for her own life or interests, the efforts she took and the services she rendered to Udayanan and Vasavadatta, and their followers were incalculable. Udayanan considered and loved her more than his mother; she is designated in the epic as 'The Mother', 'The Foster-Mother', and 'The Sankhya Wise Mother'.

SANKHYA MUNI – He was an exponent of the Sankhya Darsana who travelled over India with a band of disciples. He was the Guru of the Sankhya Matron who taught her that system,

influenced and changed the course of her life, and made her wise and spiritual.

SATHAKAN – He was a citizen of Kausambi and a potter by caste. He could not bear the capture and imprisonment of Udayanan. So he put on a disguise; went to Ujjain and lived in a village outside that city, and rendered secret services from there. He was one of the chosen band of the eleven intimate friends of Yuhi. He was highly patriotic and loyal to his own King Udayanan. After Udayanan abducted Vasavadatta and bore her away on an elephant, the Sankhya Matron lived in his house, met Yuhi and acted as the intermediary between him and Urumannuva and assisted in the execution of their designs. After Udayanan killed Aruni and became king, he went and lived at Ilavanam, where he was given the title of 'The Great Potter' and two villages as Jeevitham.

SATHANEEKAN – King born in the Kuru race, father of Udayanan.

SATHYAKAMAN was one of the ministers of King Darusakan. He was a warrior and was sent along with Udayanan when the latter opened his campaign against Aruni. He died in the war and Udayanan gratefully recognised his valuable services by grants of Jeevithams to his heirs.

SHANBAI – A city in Anga Nadu. It was very fertile. It was ruled over by Vijayavaran born in the race of the Ugras. A merchant prince named Mitra Kaman gave asylum to Vasavadatta, Yuhi, Kanchanamalai, while they lived with him incognito.

SINDHU – Two rivers bear that name, one rising in the Himalayas, another from the Meru.

SINNA CHOLAI – was a hill on which Udayanan stood and sang a song, which was the preconceived signal for his followers to gather and rally.

SIVAMATHI – is the mother of Darusakan, and the sister of Udayaiodai. She loved Padmavathi and brought her up.

SODHAMAN or SOWDHARMENDRAN – According to Jains, there are 16 Karpakas or cycles of time of which Sowdharman was the first. Each had its own Indra. Sowdharman was Indra who commanded one Muni Sodhavan to be born as a son to Vasavadatta according to the prayer of Badrapathy.

SODHAVAN – was a Muni who was born as Naravanadattan according to the orders of Sowdharmendran.

SRIDHARAR was a Muni performing penance on the slopes of Mount Vipula.

SUMITHRAR – was a Muni who interpreted a dream for Neelavegan.

SUVRATHAR was a Muni having knowledge of the three times past present and future. He informed Sathaneekan by his yogic powers all that had befallen Mrigavathy from the time that the sarabha bird picked her up down to the days when Udayanan ruled in Vaisali, and also foretold the future of his interlocutor.

SVETHAN (SIVETHAN) – was one of the ministers of King Brichchodanan and a wise counsellor. When Nalagiri ran amok and began to destroy Ujjain, he went under orders of his king and succeeded in pacifying Udayanan who lay in prison seething with resentment and anger against his captor. After Udayanan subdued and calmed down the animal, he brought about a rapproachment between both. He succeeded also in his mission of making Udayanan to accede to teach the veena to Vasavadatta and the practice of arms and other kingly vidyas to the sons of the king. Later on he was charged, as a persona grata, with the duty of looking after the personal comforts and amenities of Udayanan who had become a royal guest.

THAARAKAARI – was one of the ministers of King Darusakan. He accompanied Udayanan in his war against Aruni.

THAVANTHAKAN was the son of Vayanthakan.

THILAKASENAI was sister of Bharatakan and wife of Yuhi.

UDAYAI ODAI – She was the mother of Padumapathy, sister of Sivamathi, and wife of the king of Kasi.

UDAYANAN – He is the hero of this story, descended in the Kuru race, born unto Sathaneekan and Mrigavathy. The region over which he ruled was known as Vadhdhava Nadu of which the capital was Kausambi. Since he was born at the time of Udayam of the sun, he was named as Udayanan. He had four wives Vasavadatta, Padmavathi, Virisikhai and Mananeeka. Since works on Poetics prescribe that an incomparable person alone should be the hero of an epic composed in the running blank verse metre, Udayanan excelled in learning etc. He was called the king of kings, and the sole emperor. His parentage on both side was distinguished – his father was descended from the Kuru race, his mother from the Eyans or Heh Hayas, he became heir to both these families and ruled both these kingdoms. He was lovely by birth and he made himself fairer by his accomplishments and arts. Even as a child, due to his aptitude and his prior merit, he easily acquired learning and many vidyas. He was an epxert in archery and in playing on the veena. Not only did he know them personally, but he was proficient in passing on his knowledge of the numerous vidyas that he knew to his pupils; hence he eminently fitted to bear the sobriquet of 'The Aasan, Desikan – Teacher Par Excellence – and 'Vichai Veeran' – the hero of numerous vidyas – by which he came to be designated. 'Of all riches, that of knowledge which is acquired by the ears is the true wealth' declares Valluvar in his KURAL (42-44) and that had come to him in abundance. Apart from these, he is credited with elephantology – the knowledge relating to elephants and the speech relating to them. When Nalagiri, the State elephant of King Brichchodanan ran mad and began wrecking Ujjain city, the king freed Udayanan from prison and entreated him to subdue and pacify the animal, which he did easily and thereby earned the goodwill and applause of its owner and his subjects. It was on account of this that the grateful king lodged Udayanan in the palace in the Kunjara cheri – the block of elephant stables. The veena of his was famous as Godapathi; it was divine and never deteriorated or lost its nature. It was a gift from Indra to Brahma Sundara Muni

and from the latter to him. He loved the instrument exceedingly. He knew the craftsmanship of the making of the veenas, what kinds of timber were suitable, what strings etc. He was an adept also in cosmeticology – the art of adoring and beautifying men and women; he could string and weave chaplets and garlands out of flowers and tender leaves and shoots; he could also trace figures and designs in the tender leaves of the plantain. He was also well-skilled in Mantrasastra since he whispered the Pancha Mantras in the ears of the dying Bhadrapathy and exalted it to a higher world. He came to a decision and acted after carefully weighing and considering everything. He had four chief ministers – Yuhi, Idavakan, Urumannuva and Vayanthakan; these acted not only as his councillors but were his intimate friends, whom he held very dear; the services rendered by them were numerous and incalculable. Apart from these companion-cum-ministers, there were secondary ones who rendered him yeoman service, of whom Isaichan was the chief. Udayanan was great not only in Marappor – physical heroism on the battlefield but in Arappor – in virtuous warfare. He was called a Valvilli – a master archer, since like Rama and Ori, his arrows went through and beyond the targets. He had a remarkable sense of gratitude.

UNCHENAI – the city of Ujjain, also called as Unchai; situated in the kingdom of Avanthi, it was the capital of King Brichchodanan. It was distinguished for its fortifications, strong troops; diverse kinds of riches, works of art. It was a cool health-resort and a pleasure resort. Inside and outside, the city was divided into numerous well-marked divisions and blocks. The city had no defects or drawbacks. It had no enemies. It can be stated that the majority of its citizens were votaries of God Muruga. It was also signified by the names of Peru Nagar or the Big City, Managar or the Great City. Outside its precincts was a Thapovanam or place for penance known as Mahakalavanam or Kalavanam, comprising a temple to Kali and other structures, a river, and a lake fed by it, a yojana long and another in breadth. On both sides of the river and the banks of the lake, the citizens celebrated the great festival of watersports. The portion of the story

describing the seizure of Udayanan by deceit and concluding with the abduction of Vasavadatta on the back of an elephant was enacted as an annual drama in this city. The city was also famous as Avanti. Seven cities were cited as Mukthi kshetrams, holy places which conferred final salvation and this city was one of them. From old books and rock inscriptions we come to know that the city was the resort of many Jain monks. The city has been celebrated alike in Sanskrit literature and in Tamil works like the Silappadhikaran, Yasodhara Kavyam and others. There is a great Siva shrine in the city known as the Maha Kalam of Ujjain.

URUMANNUVA–was born in a family distinguished in many ways. He was one of Udayanan's four lifelong friends and ministers. He always went along and acted with Vayanthakan; he was next only to Yuhi in point of greatness and importance. He was a great general and acted with great presence of mind and complete absence of fear on all occasions. He had great fame. His chief characteristics were loyalty to friends, undaunted zeal and perseverence, valour, absence of fear against enemies, careful weighing of the time and place before embarking on any enterprise, and due gratefulness. At the end of the journey after the abduction of Vasavadatta by Udayanan, he welcomed and took them to his own capital city of Jayanthi, celebrated their marriage, and treated them as his honoured guests and they led a carefree life after their tribulations. After Udayanan was separated from Vasavadatta, he was chosen by the council of friends of Udayanan to look after his personal needs and comforts. When his lord led his life in disguise at Rajagiri, he too put on disguise and protected him. When his lord entered the fray, he did not care for his own life, but went forward, and got captured and imprisoned. Udayanan after recapturing Kausambi could not brook separation from this true friend and commended his services thus: –'All the great joys of love and marriage came unto me only after Urumannuva stepped into my life.' He employed one Sadhakan as an intermediary between him and Yuhi to ascertain the intentions and moves of the latter and appraise him of his own, and he also finalised some great designs of his own. He acted also as judge and decided several complicated cases.

He married Irasanai the friend of Padmavathi according to the wishes of Udayanan. His lord and master held a great Durbar and conferred the title of Senapathi – the Generalissimo on him and put on the Enadi ring on his finger as an insignia thereof. Udayanan allotted the two great cities of Jayanthi and Ilavanakam to him along with their surrounding regions, many other places yielding rich revenue, and an army with the fourfold troops. He served devoutly his father who had turned ascetic; he was one of those who accompanied Udayanan and Vasavadatta in their aerial flight. His son was named Bhoothi.

VAISALI was the capital of Vikran which he handed over to Udayanan.

VAIYAGRAM was the excellent chariot presented to Yuhi by Udayanan.

VARAKAN – A good archer guarding the inner female apartments of King Brichchodana. He followed the elephant on which Udayanan rode off with Vasavadatta for some distance, and came and reported the incident to his king.

VARUDAKARAN was the Chief Minister of King Darusakan. He was a deep and cunning politician and personally a brave warrior. He devised many stratagems to defeat the Panchala king all of which were successful. After the formidable foe was slain, Udayanan embraced him in exultation, took off his personal jewels and put them on the person of this great counsellor and presented him also with an elephant.

VARANA VASI – was Kasi city, the capital of King Atavi.

VASAVADATTA was the wife and chief of the four queens of Udayanan, and daughter of Padumakari. She was given this name as she was born by the grace of Vasava or Indra. She excelled in loveliness and in great qualities. She was an adept in all the arts that women should know. She learnt music and the veena from Udayanan and became proficient in them. She was good in stringing flowers and garlands. She was good also in Sirpam or the fine arts like painting etc. She loved her parents passionately; she was the darling of her father

Brichchodanan. Since the friends and councillors of Udayanan charged him with being lax in his kingly duties due to the overfondness he bore towards her, she consented to the stratagem of pretending to have died, and lived separated from him for some time in disguise with the Sankhya Matron and some others. The personal sacrifices she made in order to make Udayanan great were not a few. Udayanan's love for her was exceedingly great. That 'each secured the other for a life partner as the result of their Poorva Punyam, their prior penance' was the usual comment passed on this couple. Though she had a bevy of friends, Kanchanamalai was her confidante par excellence. Since she was exceedingly chaste and pure, a Muni named Sodhavan was born in her womb as Naravana Dathan, and became the emperor of the Vidya Dharas.

VASUNDHARI was the wife of the king of the Kosalas, and the mother of that second Vasavadatta who assumed the name of Mananeekai.

VAYANTHAKAN – was one of the ministers of Udayanan, a Brahmin, and his intimate friend. He was an expert in archery and many other arts. He understood and by his foresight anticipated the inmost thoughts of his lord and king. He fought with the troops of Brichchodana who issued from out of the wooden elephant. When Udayanan was caught, he conveyed his letter to Yuhi and urged him to take immediate necessary steps. He lived always with Udayanan serving and helping him. When Udayanan lived in freedom at Ujjain, he pretended to learn archery etc. under him along with the king's sons, kept himself informed of whatever was going on and passed it on to Yuhi. He was deputed by Balakumaran to attend personally upon Udayanan. He conveyed information from Yuhi to his lord and also executed former's instructions. When the elephant on which Udayanan travelled dropped down dead, he brought reinforcements from Jayanthi town and took him there. At the end, Udayanan granted him 11 revenue-yielding towns, a daily allowance of a thousand gold coins, and made him live with him as a personal companion.

VEGAVATHI was the sister of Manasavegan one of the Vidhya Dhara Kings, who carried off Madhana Manjika. Manasavegan deputed his sister to plead his cause before the recalcitrant wife of Naravana Dathan. The latter described the excellences of her husband, on hearing which Vegavathi fell in love with the son of Vasavadatha, put on the form of Madhana Manjika and enjoyed his company.

VESALI was one of the seven kings hostile to King Darusakan.

VIDHAYAM was the Videha country, which Vasavadatta saw in her aerial flight.

VIJAYARTHAM was a silver mount forming the residence of the Vidya Dharas.

VIJAYA VARAN was a king born in the Ugra dynasty with his capital at Shanbai city in the Anga region.

VIKRAN was the elder brother of Mrigavathy and hence the maternal uncle of Udayanan. He belonged to the Eyaur race. He handed over his kingdom to Udayanan, turned ascetic and retired to the forests to perform penance.

VINCHAYAM mountain was one of silver of high quality and a residence of the Vidya Dharas.

VINDHAM, VINCHAM or the VINDHYA mountains – famous for its forests. The elephants ranging in them were considered to be strong and superior.

VINNUTHA RAYAN was sent by Udayanan as the personal bodyguard of Yuhi when he went to Ujjain on the personal invitation of King Brichchodanan.

VIPULAM was a mountain wherein the father of Mrigavathy resided doing penance. Udayanan was born in one of its slopes.

VIRISIKHAI was the daughter of a Raja rishi who abode in a grove to perform penance. Udayanan put a garland on her neck when she was a girl. She was extremely chaste and later on married to Udayanan as his third wife.

VIRISIKHAN was the chief of the seven confederate kings hostile to King Darusakan.

VISVA LEKHAI was one of the attendants of Vasavadatta. She was a hunchback, and good in ball-playing.

YAMUNAI or **YAMUNA** was a river washing Kausambi.

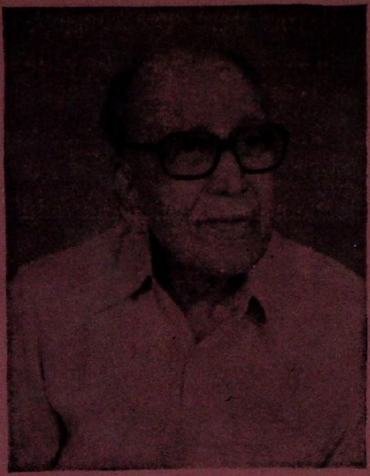
YAPYAYI was the sister of Salankhayan who was married to Yuhi.

YAVANAM was a region expert in carpentry and woodwork which had a language of its own; Udayanan and Kosala king's daughter Vasavadatta or Mananeeka knew it and made known their love to one another in that tongue.

YUHI was the Chief Minister of Udayanan whose excellent qualities were countless. He grew up along with Udayanan and learned archery and all the Vidyas. He was his bosom friend. It was due to his personal efforts that Udayanan got released from prison, regained his lost kingdom and all his advancement and prosperity. When he heard through Vayanthakan that Udayanan had been tricked and seized he swore a mighty oath: "I shall make my lord and king carry off the daughter of Brichchdonan who tricked and seized him by false means", etc. Yuhi then made a false announcement that he was dead, entered Ujjain city in disguise and carried out all his purposes from there. He was later on invited by King Brichchodanan and highly honoured. The king arranged for an open debate in learning which he won. He married the sisters of Salankhayana and Bharathakan according to the wishes of Brichchodanan. He was an intimate friend of Udayanan possessing extra-ordinary capacity and powers. The permanent epithet attached to him in the Tamil epic is "Yuhi who knew the opportune time to carry out his stratagems." Udayanan got Chedi as his kingdom and he made it over to Yuhi as his Jeevitham. Yuhi was also styled as Yuhantha Rayan and Yugantharayanan.

CORRIGENDA

Page	Line	*Instead of*	*Read as*
9	30	Truck	Trunk
10	2	Errant	Ersatz
21	31	Commanded	Commended
33	3	brided	Bribed
36	24	renounced them	renounced
38	7	Belight	Bedight
39	14	they	the
44	29	You	Know
46	5	Furhter	Further
48	20	roads	roods
52	21	Stages	Stags
53	5	Black-trucked	Black-trunked
55	29	Srots	Sorts
58	4	Thickest	Thickset
59	36	Shaft	Shafts
61	8	Aisde	Aside
61	12	Grove rested	Grove where we rested
62	7	Sworn	Swore
67	28	Felllow	fellow
68	26	Liage	Liege
81	9	And quan	Adquem
81	17	Udayanan and	Udayanan with
82	8	Thinaikollars	Thinaikollai with gron
86	19	Sulkas	Sulks
87	36	Closen	Chosen
92	16	Away	Awry
101	4	Heir	Their
108	21	Caves	Eaves
126	28	Wander	Wonder
133	30	Exeruse	Exorsise
134	7	Lie	Hie
163	36	Bear	Bare
167	13	Mount Vijayartham	Mount Vijayartham and abode in its portal
176	32	Of Mighty King	Or Mighty King
182	11	Of the chief	Of the siste of the Chief.
185	29	Chaste wife	Chaste wife of



ABOUT THE TRANSLATOR

Mr. T.R. Rajagopala Aiyer, an octogenerian was born as the second son of Sri S. T. Ramachandra Sastri, Third principal of the Raja's College of Pudukkottai. The family was one of the original grantees of the Sarvamanyam village of Tiruvisalur, four miles down the Kaveri from Kumbakonam. Had a distinguished career in the Pudukkottai College and the St. Joseph's College at Tiruchirappalli. Practised in the Chief Court of Pudukkottai. Sri N. Raghunathan, assistant editor of the "Hindu" daily of Madras induced him to write to that paper and other magazines. Studied Sanskrit systematically under Sri T. N. Panchapakesa Sastri, the son of the distinguished exponent of Bhagavatham and Ramayanam Mayavaram Sivaramakrishna Sastri. His studies were rounded off later under Thiruvalangadu Ramasesha Sastri. Has been contributing articles on comparative studies of the three literatures of English, Sanskrit and Tamil. The Tirupati Devasthanam has accepted his book on "Purusha Suktam" as its own and is partly financing his translation of the "Sri Rudram and Chamakam". He is reviewing books for the Bhavan's Journal and contributing articles to it.